

THE 1490. p. 132.

Impartial Examiner.

Or the Faithful

REPRESENTER

OF THE

Various and Manifold Misrepresentations imposed on the *Roman Catholics* of Ireland, in the several Charges laid at their Doors by the *Scribblers* of the *Farmer's*, *Merchant's*, and *Drapier's* Letters, and *Charitable and Seasonable Advices*, the Editors of the *Magazines*, and by the Printers of the *Journals*, *Courants*, *Occurrences*, *News-Letters*, *Gazettes*, *Pamphlets*, and other modern public Papers, &c. which are daily printed.

*Semper ego auditor tantum nunquamne reponam?
Vexatus toties rauci Theseide Codri, JUVEN. Sat. I.*

Still shall I hear, and never quit the score,
Stunn'd with hoarse Codrus Theseid o'er and o'er.
DRYDEN. Translat.



DUBLIN, Printed in the Year MDCCXLVI.

[illegible]

7. 2. 1940

Still find that I never call the store
I would like to have God in the house
I will never call the store



T H E
Impartial Examiner, &c.

IT would be doing Injustice to the truly illustrious Body of the *Lords and Commons of Ireland*, to whose great Lenity the *R. C. of Ireland* are for ever obliged, to imagine, that they would be offended with their Countrymen, for vindicating themselves from the foulest Aspersions that could possibly be suggested: Since 'tis what is allowed to all men by the Laws of God, Nature, and Nations, and such only is the present purpose of this Paper, which is calculated solely against *Incendiaries and Trumpeters of Sedition*, who study chiefly to disturb the *Peace* which this Nation enjoys, while its neighbouring Island *Scotland* is torn with Rebellion. There is then Reason to hope, that, as long as the *R. C. of Ireland* continue their *Loyalty* and good Behaviour, of which they exhibit daily Proofs, and it's to be reasonably supposed they will continue so to do, that the Government, instead of persecuting them, will continue them in the free exercise of their Religion, as it has hitherto done. His Lordship the Bishop of *Cloyne*, in that most excellent Letter he addressed to the Clergy of his Diocese, justly gives these *Sowers of Darnel* the Epithet of *Infidels*, who, how clamorous and vehement soever they may seem against Popery, may yet be presumed ready for a temporal Interest to embrace it, nor is it uncharitable to suppose, that those, who are inwardly of No Religion, will be outwardly of that of the Court, whatsoever it be, from this Quarter much is to be feared. The said truly worthy Prelate had so much Charity for the *R. C. of his*

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Diocese,

Diocese, that he recommends them to the merciful Guidance of the Almighty, and subscribes himself *their real Well-wisher*. But the good Bishop has been very ill treated for this charitable and episcopal Behaviour; for he has been even ridiculed, though not named, in the panygerical Poem on the *Farmer's Letters*, printed in *Faulkner's Journal* of 7th of *January*, in which Verses his Lordship is styled a *Slave*, a *base-born Coward*, *Knave*, &c. Surely such vile Appellations only appertain to the worst of Men, and none, but such, dare represent the Bishop of *Cloyne* in these base and odious Colours, none but *Infidels* would presume to treat, in such a manner, a Gentleman of his Virtue, Education, and the high Station he deservedly holds in the Church. If then a Bishop of the Established Church of *Ireland* be so ill treated, *audent cum talia fures*, what Usage can the *R. C.* expect, from the defamatory Editors of these scandalous Libels, in which they daily rail against them with a Fury very unbecoming Gentlemen, who had a liberal and academical Education. Nor is the Bishop of *Cloyne* the only *Prelate*, who would suppress the Malevolence of these Calumniators, there are other Bishops in *Ireland*, and those of the first Rank, who express their Tenderness and Regard for the *R. C.* of this Nation; His Grace the Archbishop of *Cashel*, in a pastoral Letter addressed to his Clergy on this Occasion, plainly tells them, *That it would be proper to address themselves to those of the R. C. Communion, who, as he had often told them, should be looked upon as a Part of their Flock, though not of their Congregation*: And his Grace the Archbishop of *Tuam*, in his exhortatory Letter to the Clergy subjected to him, recommends *not to excite their People to act offensively against the R. C. for that they made ample Professions, and Declarations of remaining quiet, and amenable to the Government*, and his Grace hopes they are in earnest. The Lord Bishop of *Elphin* likewise recommends to his Clergy, that *they should live in a friendly Correspondence with the R. C. many of whom have made the most solemn Professions of Duty and Loyalty to his Majesty, and more have declared themselves*

ready



ready to make the same; which shews, that they are to be considered as Men, who, notwithstanding their mistaken Principles in Religion, may be good Subjects to Protestant Princes, and why not? as they are now faithful Subjects to the Mahometan and idolatrous Princes in Turkey, China, and elsewhere, as the Bishop of Cloyne in his Letter * to the R. C. observes. How different are these Sentiments (of the now mentioned illustrious Princes of the Church of Ireland, which breath of nothing but of Mildness, Lenity, Peace, Concord, and Brotherly-love) from those bitter Invectives against that Church, which, by several very learned Divines of the Church of England, is acknowledged to be the Mother-Church, and Patriarchate of the West. Luther, in his Book against the Anabaptists, notwithstanding all his violent Declamations against the Church of Rome, yet acknowledges, that under the Papacy are many good Christian things, yea all that is good in Christianity, and that the Protestants had it from thence. I say, moreover, adds he, that under the Papacy is true Christianity, even the very Kernel of Christianity. How doth this Language square with that of styling the Church of Rome that truly heretical, godless, and apostate Church, as some haughty Declaimers lately have done; but, alas! when Passion over-rules Charity, Christianity, and even Humanity itself, what are we to expect but such outrageous Language? But these Writers, though Protestants, ought to remember, that they are also or should be Christians; and therefore if the modern Pamphleteers had done no more than fairly to propose their Reasons against the pretended Errors of Popery, or if they only laboured to instruct, or settle Protestants in their own Religion by sober reasoning, all this had been fair and honourable. Those of their own Communion would have applauded their Zeal, and others of a different Persuasion would have nothing to complain of in Men, who sought not to ruin the Per-

* N. B. These Letters here mentioned of their Graces the Archbishops of Cashel and Tuam, and of the Lord Bishops of Cloyne and Elphin, were reprinted in Faulkner's Journal, October the 19th, 1745.

sons of their Adversaries, but only to convince their Judgment. For Men cannot be justly blamed for standing up in Defence of a Cause, which, upon rational Motives, they judge to have Truth and Justice on its Side; but these *modern Pamphleteers* do manage the *Cause of Religion* with such *Scurrility*, that they appear rather as *Leaders of a furious Mob*, breathing nothing but *Massacre and Plunder*, than *sober Advocates* for the *Christian Faith*.

The ordinary Complaints on account of unfair Dealings of a less mischievous Nature, such as are the misrepresentations of the *R. C. Principles*, to make them appear *absurd and ridiculous*, should never have been heard, were it not, that *Silence in such a case would be criminal*; for, as the Canon Law justly observes *, the Error, which is not impugned, is approved of. In order then to *undeceive the Public*, that the *R. C.* are not the most *hateful upon the Earth*, in their *Morals and Practices*, 'tis to be observed, that the primitive Christians were not exempt from Misrepresentations; nay, not even *Jesus Christ* himself.

For though it is clear, that wilful Misrepresenters ought to be esteemed the common Enemies of Mankind, yet they are a very antient Race; Calumny is the *Black Art* which the *Father of Lies* tried upon the *Author of the Christian Religion*, setting him forth to the People as a *prophane and wicked Spirit, a Breaker of the Sabbath, an Enemy to all that is sacred, even to the Government, and to Cæsar, as well as to his Country, a Seducer, a Conjuror, a Traitor, a Wine-bibber, and conversant with Sinners, &c.* His Precursor *St. John the Baptist*, notwithstanding all his Austerities, was aspersed of being possessed of an *evil Spirit*; and the *Proto-Martyr St. Stephen* was often impeached to have constantly spoken against the *Almighty*, Act. vii.

This vile Experiment has too often succeeded well, to be laid aside in After-times. It check'd the first Growth of the Gospel, and has been used and improved against it ever since under a religious Cover. Christia-

* *Error cui non resistitur, approbatur; & veritas cum minime defenditur, opprimitur, Jus Canon dist. 83. cap. Error.*

nity no sooner appeared beyond *Judea*, but the *Heathens* represented, that a *Man* could not be a *Christian* without being a *Villain*, without being an *Enemy* to *Religion*, to the *Laws*, and to his *Prince*, without *Idolatry*, *Superstition*, and *Treason*. In fine, if the *Doctrines* and *Morals* of the first *Christians* had been such as they were continually represented by their *Adversaries*, no *Monster* has ever been so frightful as the *Christian Religion*; and if the *Faith* and *Morals* of the *R. C.* had really those *Deformities*, under which they are daily painted, I will agree with our bitterest *Enemies*, that it were better to be of no *Religion* at all than to be a *Roman Catholic*.

What then was commonly said of the *primitive Christians* by their *Enemies*, as the most distinguishing Part of their Character, was, that they utterly denied the *Godhead*, as is witnessed by *St. Justin* in the 56th Page of the first Part of his *Apology*; some accused them of giving divine Honour to the *Cross*, as is recorded by *Minutius Felix* and *Tertullian*; others said, they gave it to the *Sun*, an *Ass's Head*, and other things which will not bear to be mentioned; they also gave out that they had no *Men of Sense or Learning* among them; that they kept the common People in Awe with *superstitious Fears*; that their pretended *Miracles* were only *Tricks* or magical *Enchantments*; that they were *Traitors* to the *Government*, and guilty of all *Evils* that happened in the *State*; that, in their most sacred Meetings, they feasted on the *Flesh* of murdered *Infants*, and made most delicious *soppets* in their warm innocent *Blood*, and closed at length the barbarous Solemnity with all sorts of lewd and incestuous *Embraces*. In a Word, that they were professed *Enemies* to Honour and Conscience, to *God* and *Man*. All these things are attested by *Tertullian*, *Origen*, and *St. Justin*, &c. and justify the Truth of this Saying of *Tertullian*, that the Truth and the Hatred of it began together.

Nay, there are yet vast Empires in the World, in which the Gospel is as black as *Popery* with us; which is a melancholy Demonstration how little our *Adversaries* Misrepresentations are to be regarded.

My

My present Design is not to combat or weigh the *Merit* of the Arguments, which subsist between the *R. C.* and *Protestants*, all that can be said of either Side is already exhausted, in the polemic Tracts written by those of each Party; the principal View now is, to remove the Prejudices daily insinuated against those of the *R. C.* Communion, who are as foully misrepresented as the People of *Ireland* are by those of *England*, who thus write of *Ireland*, in the *Present State of Great Britain and Ireland*, printed at London, 1738. *The People of Ireland are uncivilized, rude, barbarous, delight in Butter tempered with Oatmeal, and sometimes Flesh without Bread; but they eat it raw, having first pressed the Blood out of it, and drink down large Draughts of Uisquebagh for Digestion, reserving their little Corn for their Horses. ----- That their Dress is no less barbarous; Cows and Cattle their chief Wealth. ----- That they count it no Infamy to commit Robberies; ---- and that Violence and Murther are, in their Opinions, no ways displeasing to God: ---- That they are much given to Incest, and nothing is so common among them as Divorces under pretence of Conscience. ----- That they pray for the Wolves, lest they should devour them, and are overgrown with Wolves, and subject to voracious Animals; ----- and Wolves still abound in Ireland.* If the *Irish* complain, that they are misrepresented in this *Book*, which is so much in repute, that 'tis printed every Year, 'tis no less certain, that the *R. C.* have not less reason to murmur against the many Imputations they so wrongfully lie under; but if a Society is to be condemned for being misrepresented, the *Protestants* themselves will be in Disrepute, on account of the Superstitions imputed to them by the *Dissenters*, who impeach them with having retained several idle and unwarrantable Parts of *Popish* Discipline; such as erecting of *Churches*, dedicating them to *Saints*, and placing the *Cross* on the tops of them; in having *Altars*, *Surplices*, *Organs*, *Singing-Boys*, the *Anthems*, *Te Deums*; and that the *Common-Prayer-Book* is a bungling Imitation of the *Mass-Book*: Their *Church-government* by

[To be continued.]

THE EXAMINER.

by *Archbishops, Bishops, Deans, Archdeacons, Prebendaries, Deacons, &c.* the making of the Sign of the Cross, and the Ceremony of *God-fathers and God-mothers* in *Baptism*, the Administration of *Confirmation*, the *Churching of Women*, the *Burial Prayers*, the whole Order of *Matrimony*, the *Consecration of Churches*, the *anointing of Kings*, and the like *superstitious and idolatrous Ceremonies*, which they practise, and borrowed from their *Popish Ancestors*, renders them equally guilty with the *Papists*; thus Dr. *Middleton*, p. 70, 71. Several Writers of the Church of *England* write equally contemptible of all the *Dissenting Protestant Churches*. For Mr. *Lest*, in p. 222. of his *Treatise of Private Judgment and Authority*, writes thus. *The Dissenters have no Commission or Succession to shew: They have thrust themselves as Guides upon the Road towards Heaven upon their own Heads, not above 140 Years, in utter Contempt and Opposition to all the Guides of God's Appointment from the Days of the Apostles.* Whence he concludes, that *they have no Authority at all, either to preach the Word, or administer the holy Sacraments, or to bless in his Name.* These *Invectives* are despised by *Dissenters*, whose *Parallel* of the Church of *England* with that of *Rome* Whatever Effect it might have with regard to them, would excite no other Motions, in the Minds of *Church-Prottestants*, than those of *Indignation and Contempt*; and the same would be their Dispositions in regard to the absurd and ridiculous *Invectives* daily cast on the *R. C.* if they made use of the same *Weights and Measures* in their Case, as in their own.

These *fiery Zealots*, who, in every *Paper*, most virulently declaim against the *R. C.* are not content with Endeavours to make them appear *ridiculous* in their *Faith*, but also, by *Forgery* and *Scandal*, render them the most *odious Creatures* upon Earth, by painting their *Morals and Practices* in the very blackest Colours, so that, considering with what Industry these *Defamers* Misrepresentations of the *R. C.* have spread among the common People, it can be attributed to no-

thing else, but a special Providence, on the one hand, and the wise Judgment of the truly Excellent the Lord-Lieutenant CHESTERFIELD, and the moderate Temper of the Honourable PRIVY-COUNCIL, and both Houses of PARLIAMENT, on the other, that the R. C. are not torn to pieces, or stoned, as they walk the Streets; whether this was the Christian Design of these charitable *Libellers*, GOD only knows. However, to shew that the Matter is not over-strained, some few of the numerous Misrepresentations cannot be better refuted, than by setting them down; for it would do too great Honour to reply or answer such Virulence or Slander. Surely nothing but the *Father of Lies* could instigate these *Libellers*, who impugn the known Truth, by obtruding such vile and monstrous Practices on R. C. that none but Mad-men could give into such egregious Errors as here are set down; but those whose *Faith* and *Morals* lie under the Injustice of public Censure, may comfort themselves with this Reflection, that nothing was ever more contemptible than *Religion* was in its greatest Purity, and that what our *Blessed Redeemer* said to his Followers, *Luke* xxi. 17. *You shall be hated by all Men for my sake*, was not confined to the *Apostolical Age*; for *Truth* always was, and always will be odious to the Insincere, as appears most conspicuously from Primate *Usbex*, who, though a very learned and grave Prelate, published a *Treat*, lately reprinted as a Six-penny Pamphlet, in which he would endeavour to impose on the Public so glaring an Untruth, that the *Religion* introduced by St. Patrick into Ireland, and which was professed by the ancient Bishops, Priests, Monks, and other Christians there, was, to the main Points of Doctrine, the very same in Substance with that Religion which is now, by Royal Authority, established in Great Britain and Ireland. How inconsistent is this with the Primate's own Account of St. Patrick in his *Primordiis*, where he owns, that Saint to have received his Mission from Pope Celestine the First, which is an Indication of his owning the Pope's Supremacy; for if the Roman Pontif had not a Jurisdiction over Ireland in Spirituals, why would he commission the Venerable Missionary,

or

or why would the *zealous Prelate*, who was well skilled in the Laws of the Church, accept of Faculties from *Celestine*, if His Holiness had not Power to give them? There is no mention of consulting of *Kings* in regard to his Preaching, nor was he employed by them in this Charge; which shews, that *Temporal Princes then had not Supremacy in Spirituals*. Why did the *Apostle of Ireland* receive some Particles of the *Bones of St. Peter, St. Steven*, and other Saints, as his Biographers do record, if *Reliques* were not held in Veneration in that Age, which was the fifth Century, and consequently when the Adversaries of the Church of *Rome* own that she was in her Purity and Sunshine, and had not fallen into the since-pretended Errors; the receiving of those sacred Presents is a Conviction of our Patron's *invoking of Saints*, and paying a Deference to their *mortal Remains*. His celebrating of *Mass*, and that, in this very *City of Dublin*, as Primate *Usher* himself mentions; and the *sacred Viaticum*, a *Popish Term* so often mentioned in the Narrative of his Life, an Instance of his believing in the *Real Presence* and *Transubstantiation*. His building of *Monasteries*, and *veiling of Nuns*, so many Arguments in favour of *Religious Houses*, which after were suppressed. His Book of *Confession*, which is reputed by the celebrated Critic *Tillemont* * to be the *Saint's* genuine Work, and truly worthy of his being its Author; a Vindication, that *Confession* was then practised. And his *Treat* of the *Three Habitations*, shews, that he believed in a *third Place*. But, for the present, I will wave the Disingenuity of this *great Man*, who deserved a more defensible Cause, and will take a transient Glimpse of those *enormous and extravagant Untruths*, attributed by the modern *Pamphleteers* to the *Roman Catholics*.

* TOME XVI. p. 452. ART. II. p. 455, & 732. Note 2. And as such is published by the Learned and Ingenious Jesuits Henschenius and Papebrochius, the exact Continutors of the Judicious and Accurate Bolandus, in their Appendix to the *Apostle of Ireland's Life*, Act. Ss. Mart. Tom. 2. ad 17 Mart.

'Tis a Tenet imposed on the R. C. not to keep Faith with Heretics; to depose and murthber Princes. ----- Popery is deemed an Enemy to common Sense and Learning, (though Harris, in the 426th Page of his History of the Bishops of Ireland, styles David Routh, titular Bishop of Ossory, a Learned but Bigotted Papist, which is a monstrous Paradox.) Her Worship is stigmatized as superstitious and idolatrous; her Doctrines deemed destructive, and her Principles bloody, and encouraging of Idleness; and that many brave Men are lost to their Country by a popish Education, (according to the nameless Editors of the History of the County of Down Pamphlet, p. 17, 19.) and their exact Conformity between Popery and Paganism; that Satan out-did himself when he invented Popery, which, in many Points, are more absurd and abominable than the Doctrine of Mahomet, the Turks and Saracens; and that the Fifth of November ought to be a Calendar Feast as long as the Twenty-fifth of December, that Protestants may have a yearly Conviction, that Popery is the most flagitious of all Religions, and bloody Papists the most detestable of Men, according to Mr. Sutcliffe's Survey of Popery. They believe, according to the Author of a Book written for the Use of a Lady, to preserve her from the Danger of Popery, that the Gospel is but a Fable of Christ; that the Pope may check when he pleases the Epistles of St. Paul, and control any thing avowed by the Apostle. That Whoredom is allowed all the Year long, and another Sin, not to be mentioned, for June, July, and August. That the Bishop of Rome is a God; that there is not any Sin but may be indulged, and scarce a known Sin but there is a Market-price, and at a Market-rate it may be committed at pleasure. The Author of a Protestant's Resolutions, shewing his reasons why he will not be a Protestant, in which two-peny Libel is epitomized the very Marrow of many Volumes of Misrepresentations, among which he affirms, that the Protestants being Adversaries to the Church of Rome, her popish Sons owe her nothing but Ruin and Destruction, and the vilest Means they can use for that End are meritorious and glorious, Page 27, 28. That they make Perjury, in this Case, not only blameless but necessary; and that

that *Breach of Oaths is no less with them than a Virtue, or necessary Duty, in many Cases, Page 28.* That, by the said Decrees of their Councils, they must be forsworn, if they will not be excommunicated; and that one, who takes the Oaths of Supremacy and Allegiance sins mortally, not if he takes these Oaths, for that their Priests may dispense with them, but if he keeps them; whence he concludes, that no Papist can give any Security which may be trusted, that Protestants shall enjoy any thing which is in their Power to deprive them of, Page 28, 29. That their Religion has laid such strong Bonds on them, to break all Bonds that may favour Protestants, that it leaves no Hopes of Salvation to them, who will not, at their Death, take the greatest Untruth, upon their Salvation, if the Catholic Cause may be helped by it, p. 29. That their very Principles of Religion bind them to observe no Faith, or Truth, or common Honesty with those whom they account Heretics, p. 30. That Papists, who are executed for real Treasons, and Murders, deny them at their Death, being over-awed by their priests, *ibid.* That Hundreds of Papists are executed in Ireland every Year for Murders, Thefts, &c. yet, when they come to die, take it, upon their Salvation, that they are innocent of the Fact they die for, as the Children unborn, p. 31. And that for shedding of Blood, the Papal Rome exceeds the Heathen Rome, p. 34. To these Misrepresentations a few more may be added out of the *Catechism*, truly representing the Doctrines and Practices of the Church of Rome, -p. 34. that the Papists worshipped Images of Christ, and his Saints, as if there present, and whoever thinks otherwise among them is accursed. That the Roman Pontif is *Antichrist*, or the hornified Beast mentioned in the *Apocalypse*. That they pray directly to the Cross, and exclude all others from the Hopes of Salvation, besides those who are within the Pale of her Communion. They know no Reason for the Religion they profess; they are over-ruled by Authority, and are forced to submit their Belief to such Points as are contrary to their Reason. They are deprived of the Word of God, and kept in miserable Ignorance of their Duty both to God and their Neighbour. The Popish Priests impose on their Laity

with

with Crabs and Frogs, for the Souls coming out of Purgatory on the Anniversaries of the Dead, &c. That Transubstantiation is impossible to GOD; and Popery inconsistent with Liberty, Reason, and Christianity, &c. &c. Good God, what a Character is this! Nay, a Character of Christians drawn by the Pens of Christians; is not this cloathing R. C. as Heathens did the primitive Christians, in Bear-skins, to set Dogs after them to tear them in pieces, and, by the Dint of down-right Slander, to expose them to the Hatred and Fury of a merciless Populace on the first Occasion that shall present itself? They are represented as a Knot of the most profligate Villains upon the Earth; nay, worse than Turks, Jews, Pagans, or those who adore the Devil; they are described as Men taught, by the Principles of their Religion, to observe neither Truth, Faith, nor common Honesty with Protestants; as Men thirsting after Blood, making a Practice of dying with Lies in their Mouths, dispensing with unlawful Oaths, looking upon Perjury, and Breach of Oaths, as Virtues, and necessary Duties in many Cases; and, finally, seeking nothing so much as the Destruction of Protestants by all the foulest Means the Devil can suggest.

Francis Joy, in his *Belfast News-Letter and General Advertiser* of October the 29th, 1745, has published in his *News* the following Rates of Absolution, here set down as a further Illustration of the Disingenuity of modern Pamphleteers, which cannot but surprise any candid or impartial Reader, and evince how truly applicable to them is that Saying of the Psalmist, that Unjust Men make their own Stories; but, what they say, is not.

A B S O L U T I O N S.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
For Sacrilege committed by a Layman,	0	10	6
For a Priest who detains the holy Things he has taken from the Church,	0	10	6
For him who reveals Confession,	0	10	6
For him who lies with Women in the Church,	0	09	0
For wilful Perjury,	0	09	0
For			

l. s. d.

For a Layman, murdering of a Layman,	0 07 6
For him that killed his Father, or Mother, or Wife, or Sister, or any other Kinswoman;	} 0 10 6
but if the Party killed be a Priest, or Clergyman, the Murderer is obliged to go to <i>Rome</i> , and visit the <i>Apostolic See</i> ,	
For the Husband, or Wife, who, in the Morning, find their Infant dead with them,	} 0 09 0
For a Woman with Child; that, by any medicinal Drink, destroys it in the Womb,	} 0 07 6
For a Layman, or a Clergyman, that keeps a Concubine,	} 0 10 6
For him who defiled a Virgin,	0 09 0
For him who lies with his Mother, Sister, Godmother, or any Kinswoman,	} 0 07 6
For Robbery, or setting Fire to a House,	0 12 0
For forging Letters testimonial, or witnessing such Forgery,	} 0 10 6
For forging Letters of Privilege,	1 04 0
For forging the Pope's Hand, or Letters Apostolical,	} 1 07 0
For him that gets a Benefice by a feigned Title, and a false Oath to bind it,	} 2 09 6
For a QUEEN adopting of a Child is rated at 300 l. which Sum was paid for the Adoption of the Infant, whose Son is now plundering in <i>Scotland</i> :	

The Penances practised in the R. C. Church are quite different from the *Pecuniary Mulcts* above-mentioned; and, to shew how unjust the Charge is, I will extract some Penances out of the *Body of the Canon Law*, p. 3. the DECREE GRATIAN.

CANONICAL PENANCES.

For Apostacy, *ten Years Penance*.

For having exercised the Art of Divination, *seven Years Penance*.

For having violated the Fidelity, and Homage promised to one King or Sovereign, *Penance during his whole Life in a Monastery*.

For

For having sworn by GOD's holy Name without Thought, *seven Days on Bread and Water.*

For having done any servile Work on the Sunday, *three Days on Bread and Water.*

For having injured one's Parents, *three Years Penance.*

For having procured Abortion after forty Days Pregnancy, *three Years Penance.*

For killing a Man, *Penance for Life.*

For Theft, *besides Restitution, three Years Penance.*

For Usury, *three Years Penance, one of which must be on Bread and Water.*

For Incest with two Sisters, *Penance for Life.*

For Adultery in a Woman, *ten Years Penance.*

For false Witness, *seven Years Penance.*

For Forgery, *Penance during Life.*

For false Weights, *besides Restitution, twenty Days on Bread and Water.*

'Tis allowed, that, in the *Camera*, there is a Table of *Fees for Dispensations*, the Money whereof is employed in charitable Uses, to *redeem* Captives, to wage War against *Turks* and *Saracens*, and to support Christians in the *Holy Land*; but no Fees were ever paid for *Absolution*, no such pecuniary Mulcts are to be found in the *Rituals*, or in Books of *Casuistry*, nor can one be pointed out, even among the Converts from *Poper*y, who decry'd it most, to shew the Sincerity of their Conversion, ever seriously advanced, that they paid Money for *Absolution*; on the contrary, 'tis *Simony*, of the very first Magnitude, to give or receive Money for *Absolution*; and the *Popes*, in their *Indults*, and Publication of *Indulgences* and *Jubiles*, do most solemnly and strictly prohibit the receiving of any kind of Money whatsoever, under any Pretence that may be; and if, to the contrary, any is received, both the *Absolution* and *Indulgence* is, *ipso facto*, null and void.

James

[To be continued.]

THE EXAMINER.

James Esdal has published in his *News-Letter*, of the 12th of last *February*, and continued in his Paper of the 21st of said Month, Extracts out of a *very seasonable Pamphlet* (as this *Ape of the Prince of Puffs* terms it) of good *Sense and Knowledge*, for what he knows of either, it being uncommon with *blind Men to judge of Colours*. This Pamphlet is intituled, *An Enquiry how far Papists ought to be treated as good Subjects, and how far they are chargeable with these Tenets commonly imputed to them*. The *Enquirer* accuseth “ the Roman-Catholics of ador-
 “ ing Reliques, worshipping of Images, and praying to
 “ Saints, whom they invoke as Deputy-Deities, gene-
 “ rally in the same high devotional Strain; and such
 “ divine Invocation implying a divine Prerogative to
 “ relieve and save the Invoker. is a Declaration of Dei-
 “ ty in the Person invoked; it is therefore Idolatry
 “ when made to any Being except the supreme. They
 “ ascribe godlike Power to their most ridiculous Re-
 “ liques, Stocks, and Stones, old Iron, Bones, Nails,
 “ and Hair, by making them work Miracles, heal the
 “ Sick, raise the Dead, and exert the like Acts and At-
 “ tributes of Omnipotence. Neither do they pray to
 “ their Saints as only Mediators and Intercessors with
 “ God. ---- They pray to them directly, and for what
 “ none but the Godhead can grant, all the Blessings of
 “ this Life and the next, This is all obvious in their
 “ *Breviaries* and *Catechisms*, where Prayers are framed
 “ immediately to the Saints, and as high and rapturous
 “ as to God himself. ---- No *Papist* but treat the Virgin
 “ *Mary* beyond the Quality of a Creature, and with all
 “ the awful Epithets of a Deity. They all pray to and
 “ worship her. They implore her in Form, to deliver
 “ them from Sin, to protect them from Evil, and to
 “ receive them at the Hour of Death; is not this treat-

“ ing of her as a sovereign Deity ? Did the blindest
 “ Heathens ever apply such Strains of Adoration to any
 “ of their Deities, even to the Highest of all, *Jupiter*
 “ *Optimus Maximus* ?

“ ’Tis Idolatry to worship the Virgin *Mary* at all, and
 “ ’tis known that *Roman* Catholicks do, which is e-
 “ nough to fix the Charge of *Idolatry* on them. There
 “ are *Popish* Prayer-Books invoking of the Virgin *Mary*
 “ to command her Son in Terms, *Impera Filio tuo*.
 “ ---- Nor can the *Roman* Catholics deny, but they
 “ worship Saints and Angels ? Since ’tis the Practice
 “ of their Church to invoke the dead Saints, and to
 “ reverence their Reliques. ---- Nay, out of the vilest
 “ among the dead Men they chuse their heavenly Pro-
 “ tectors and Idols. The implacable Traytor *Becket*
 “ had infinitely more Worship and Oblations paid him
 “ than all the heavenly Host of Heaven, even than
 “ *Jesus Christ*. ----- Indeed for many Centuries, con-
 “ summate Madnes, or consummate Villany, was the
 “ chief Recommendation to Saintship, and the blackest
 “ Character upon Earth the *Roman* Pontiffs presumed
 “ to furnish Heaven with such Rivals to the Deity, as
 “ were too infamous to live among Men. It is certain,
 “ that many, who had adorned Gibbets, or deserved
 “ them, helped to swell the *Roman* Calendar, and were
 “ complimented with a Seat on the Right Hand of
 “ God, with the Title of his chief Favourites and
 “ Counsellors.

“ A few Words and Grimaces of the Priest makes a
 “ Wafer a God, while to Taste, and Touch, and Sight,
 “ and Smell, ’tis still a Wafer, a manifest Composition
 “ of Flower and Water. But the *Roman* Catholics are
 “ damned if they believe Demonstrations ; these very
 “ Particles of Water and Flower are, in spite of De-
 “ monstration, changed in an instant, without the least
 “ Alreration, into the whole Body of *Jesus Christ* ; and
 “ though there be but one *Jesus*, he is multiplied into
 “ Millions every Day. ----- At this rate a Priest has
 “ Power over God himself ; and more Power than
 “ God himself can have ; for God cannot reconcile
 “ Contra-

“ Contradictions, nor convert Bread into Flesh and
 “ Blood whilst it continue to be Bread. There never
 “ was such an impudent Imposture in all the Visions
 “ and Chimera’s of Paganism! The many Transfor-
 “ mations of *Vishnum*, God of the *Indian Bramins*, into
 “ a Fish, a Hog, a Lion, a Bramin, a flying Horse,
 “ are credible Impossibilities compared to *Transubstan-*
 “ *tiation*, the highest Affront to the Eyes and Reason
 “ of Man, and the most shocking Indignity to the
 “ Deity ever offered or invented by the most daring
 “ Impostors known among Men.

“ The Almighty wants not the Interposition of a
 “ Priest; he can pardon, if he will, even the Impeni-
 “ tent. All the Use of a Priest to a Sinner dying or
 “ living is, to exhort him to repent; an Office to be
 “ performed by any Relation or Friend. The Reve-
 “ rend *Faith-makers* of the Council of *Trent*, have de-
 “ creed *Absolution* from a Priest to be a judicial Act,
 “ that it is *final* and peremptory; a most blasphemous
 “ Decree, divesting the Almighty of his Prerogative,
 “ and conferring it upon a Priest. The Fathers of that
 “ Council were chiefly the *Pope’s* Implements and Re-
 “ gisters, and they conveyed the Holy Ghost, from
 “ time to time, from *Rome* to *Trent* in a Portmanteau.
 “ ---- *Papists* Dispensations to deceive *Protestants* are
 “ not new things. The ablest Missionary is desy’d to
 “ convert any sensible and well-informed Protestant to
 “ Popery, without deceiving him. He dare not tell
 “ all, nay, not to *Papists*. ---- Few *Papists* know, that
 “ ’tis another decreed Point and Doctrine of the Church
 “ of *Rome*, that, in performing the Office of the Sacra-
 “ ment, the Words, Gesture, and Operations of the
 “ Priest, however full and formal they be, are yet of
 “ no Effect without his Intention accompanying them.
 “ No, the most momentous Ordinance of Religion is in-
 “ valid, and none, unless the Priest makes it so, by in-
 “ tending it to be so. The eternal Fate then of im-
 “ mortal Souls depend upon his Caprice; an impious
 “ or a revengeful Priest (both very common Charac-
 “ ters) may damn his whole Flock. Is not this repre-

“ sending that good GOD as a terrible Tyrant to his
 “ Creatures, and a Confederate with cruel Impostors ?
 “ ---- Thus high is the Power of *Priests* carried in that
 “ *godless*, that *apostate* Church, where 'tis safer to be a
 “ Traytor, a Sodomite, a Poisoner, an Assassin, than to
 “ follow Christ and Conscience, in Opposition to Fraud
 “ and Idolatry. ----- There is a Rate for Sins fixed in
 “ Office of the *Rota* at *Rome* ; the *Pope* makes a Mar-
 “ ket of the Sins and Souls of Men, and his *Priests*, his
 “ Brokers and their own, retail Pardon for a Price to
 “ Sinners, and their Heirs. ---- The scandalous Traffic
 “ of *Indulgences* sold openly by the *Pope's* infamous A-
 “ gents, the *strolling Friars*, living in Debauchery, pra-
 “ ctising all Frauds, and Falshoods to cheat People of
 “ their Money, and, by such tempting Baits as the
 “ *Pope's* infallible Receipts for Salvation, they are sold
 “ in Parcels to the best Bidders ; and, to make the most
 “ of the Bargain, popular begging *Friars* are hired to
 “ extol their sublime Excellency, as infallible Passports
 “ to Heaven, and to revile and frighten all, who hesi-
 “ tate a Moment to save their Souls by so cheap a
 “ Commodity.”

Surely one would imagine, that the *Enquirer* has
 play'd Booty to dishonour the *Protestant Cause*, under
 pretence of writing for it. For though *libelling and bare-*
fac'd Slander may go down with the very Dregs and
 Scum of the People, yet all sober, thinking Men can-
 not but be most highly scandalized at it, because it will
 be apt to make Men conclude, that the Cause will ad-
 mit of no better Defence. A good Cause stands in no
 need of dishonourable Ways to maintain itself, not only
 disdains the ordinary little Artifices of Fallacy and Mis-
 representation, but utterly abhors to receive any Assist-
 ance from the vile Hands of Untruth and Slander.

Esda not only published the above polite *Enquiry*,
 but also *Advice to the Roman Catholics of Ireland*, where-
 in he exhorts them to follow the Example of the Lord
K-----s-----d, or *Kingsland* ; what has he done, that any
 R. C. would refuse ? He took the Oath of *Allegiance*,
 and is there a R. C. in *Ireland*, who would refuse it ?

But

But the *Adviser* seems to insinuate, that his Lordship has done something more, which he cannot prove, perhaps he may be brought to an Account on the Return of this Nobleman, who, though a *Roman Catholic*, yet is a Peer unattainted.

The said *News-Printer*, in his Paper of the 7th of *March*, might have supplied it better with Essays out of the *Gentleman's Magazine*, as 'tis not printed here, than with Extracts out of *Archbishop King's State of the Protestants of Ireland under King James the Second*; which Piece the Author penn'd in his juvenile Years, for Preferment after the Revolution; but wrote with such Hurry and Precipitation, that he took several things on the oral Information of some, who, having not the most strict Regard to Truth, betrayed the Author into many Mistakes, which were more than sufficiently exposed and censur'd by Dr. *Manby*, Dean of *Derry*, and Dr. *Charles Lestly*, both eminent and learned Protestant Divines of the Church of *England*, in the respective *Remarks* they publish'd on said *historical Tract*; and gave the Author so much Confusion, in pointing out so many notorious Untruths, manifest Contradictions, false Suppositions, wrong Quotations, foolish Banters, and reviling Language, of which said Historian was so well convinced, that, instead of justifying his Assertions, or of making any Reply, did all in his Power to call in, and suppress as many Copies of said Book as he could lay his Hands on; nor is it to be wondered, since he forgot even common Civility in said Book, in which he styl'd the Duke of *Tyrconel*, *Lying Dick Talbot*, who signalized himself for Bigotry; Sir *Alexander Fitton*, Lord High Chancellor of *Ireland*, a Renegado to his Religion and Country, taken out of Jail, being convicted for Forgery, not only at *Westminster Hall* and at *Chester*, but fined for it by the Lords in Parliament; *Nugent*, Lord Chief-Justice of the *King's Bench*, a Man who had never made any Figure at the Bar, whose Father had lost his Honour and Estate for being a principal Actor in the Rebellion 1641. Sir *Steven Rice*, Lord Chief Baron of the *Exchequer*, a profligate Fellow, noted for nothing but Gaming, &c.

Doth

Doth such scurrilous Language become any grave moderate Man, much less a Divine.

The execrable Maxims and impious Tenets so unjustly imputed to the *Roman Catholics*, they most solemnly disclaim; on the contrary, they are bound to do by others as they would be done by; it is unlawful for them to do evil that good may come of it; and they firmly hold *Perjury*, in all cases whatsoever, to be a most damnable Sin; nor can the taking of unlawful Oaths be dispensed with by any Power on Earth, which cannot discharge any Duty to which the Law of God or Nature obligeth. Faith, Justice, Truth, and Honesty are Duties to all Mankind by the Laws of God and Nature, and R. C. are bound to pay Allegiance to their lawful Sovereigns, let their Religion be what it will. These are the Morals taught by the *Roman Catholic Church*; they are the moral Principles I have always heard to have been taught, and I think I am not entirely ignorant of the Principles of that Religion. I have lived in some *Popish Kingdoms*, and have conversed with *Roman Catholics*, and perused their Books; yet I declare solemnly, and I declare it without any *Equivocation*, or *mental Reservation*, to which I am a hearty Enemy, that I have never, in my whole Life, heard any of the above-mentioned execrable Maxims, which the modern *Libellers* lay so boldly to the *Roman Catholic Charge*; taught by any of her Communion; but, it may be, that the Prejudices which they sucked in their Education may excuse them, and that they never conversed with any R. C. either at home or abroad. Let them then first enquire of numberless *Irish Protestants*, who in the Wars have served either in *France* or *Flanders*, where they were Prisoners of War: Let them ingenuously acknowledge their Treatment from the *French Papists*, (which are owned to be the most generous of all Enemies) and can they refuse to own, that the Sick and Wounded *Protestants* were not as carefully looked after, as if they had been in their own Hospitals? Nay, whether the Religious Houses of both Sexes had not the same Bowels of Compassion for them, and were not as forward to relieve

lieve their Wants as if they had been R. C.? Surely none, who ever had been at *Paris*, or heard of it, but knows, or at least was informed of the godlike Foundations of the *Hôtel Dieu*, the *Charity*, the *Convalescents*, the *Pitié*, the *Quinze-Vingts* for the Blind, the *Hospitalliers*, the *Foundlings*, the *Incurables*, &c. &c. All which Receptacles are not confined to *Roman Catholics*, but extend to *Protestants*, nay, to those who claim not a Title to *Christianity*, such as *Turks*, *Jews*, *Atheists*, and *Deists*, without Exception, daily benefit by these charitable Foundations, as many worthy *Protestants* of this *Metropolis*, and those of the first Rank, can attest; and does this look like thirsting after the Blood of *Protestants*, or seeking their Destruction by all Means possible? Yet no Man can doubt, but these *Papists* acted, and act now, according to the Principles of their Religion, nor no *Turks* treat *Christians* in this manner, though the modern Pamphleteers will needs have R. C. to be worse than *Turks*; but, it seems, they took not a View of *Holland*, where there is a mixed Society of *Protestants* and *Roman Catholics*, which latter are very numerous in all the great Towns of Trade, there they will find great Number of R. C., as well Officers as common Soldiers, employed in *Protestant Armies*, with as much Fidelity and Zeal as the best *Protestants* in *Ireland*. Nay, the late King *William*, when Prince of *Orange*, had so great an Opinion of his *Dutch Catholic Troops*, and reposed so great a Trust in their Loyalty, that he brought several Thousands over with him to *England*, and afterwards to *Ireland*, to fight against a *Popish Prince*, then on the Throne of *Great Britain* and *Ireland*; and unless the *Dutch Popish Troops* had been more faithful to their *Protestant Prince*, than some *English* and *Irish Protestant Troops* were to their *Popish King*, the Revolution had never happened; for the *Dutch Catholic Troops* knew nothing of any dispensing Power, even when they came to fight for *Protestants* against a *Popish Prince*. On the contrary, they knew the Principles of their Religion obliged them to be faithful to their lawful Masters, though
of

of a *different Religion*, and therefore acted accordingly. But did all the *English Protestant Troops* follow their Example? How surprisingly partial are Men in seeing *Motes* in their Neighbours Eyes, yet cannot see *Beams* in their own? In *Germany*, *Switzerland*, and *Holland*, *Catholicks* and *Protestants* live united together in the common Bonds of Commerce and civil Society. For as it was never said, but that the *Protestants* in these Countries find the same *Faith*, *Truth*, and *Honesty* from the R. C. they deal with, as from those of their own Communion, which would be morally impossible, if the very *Principles* of their *Religion* taught them the contrary. Nay, the Kingdoms of *Great Britain* and *Ireland* are actually engaged in most strict Alliances with the *Emperor*, Kings of *Holland*, *Sardinia*, and *Portugal*; and will the modern *Libellers* have the Boldness to tell the *Ministry*, that they are confederated with a Pack of *perfidious Rascals*, who are bound, by the Principles of their Religion, to observe neither *Faith*, *Truth*, nor *common Honesty* with *Protestants*; and if I appeal to the Judgment of any sober *Protestant* in *Ireland*, who is acquainted with their R. C. Neighbours, if many among them are not remarkable for *Sobriety* and *Virtue*, for *Justice* in paying their Debts, for *Hospitality* to their Neighbours, and *Charity* to all without Distinction of *Protestants* or *Papists*; and are there not R. C. *Lords*, *Gentlemen*, *Merchants*, *Farmers*, *Drovers*, *Doctors*, *Surgeons*, *Tradesmen*, and *Shopkeepers* in this Kingdom, who are reputed by *Protestants* themselves as honest, conscientious, and upright in their Dealings as any whatsoever? which surely is not acting like Men *destitute of Faith, Truth, and common Honesty*.

There

[To be continued.]

THE EXAMINER.

There are several *Protestant* Servants in R. C. families, and several R. C. Servants in Posts of the greatest Trust in *Protestant* Families; also R. C. and *Protestants* frequently marry together; let then Enquiry be made how *Protestant* Servants are treated by their R. C. masters? and how R. C. Servants behave themselves in *Protestant* Families? And if R. C. *Women* make not as discreet, as virtuous, as faithful Wives to their *Protestant* Husbands? Or whether R. C. *Husbands* treat not their *Protestant* Wives with as much Honour, Tenderness, and good Manners as *Protestants* themselves? As there are Good and Bad of all Perswasions, Badness ought not to be attributed to any, since the Religion of each and every Sect reinforces thnt Maxim of the Law of Nature, to decline Evil, and to do Good; the evil Actions therefore of particular *Protestants* and *Papists* hurt not the Religion of either, while their Religion disclaim such Procedure. That there should be many wicked *Papists*, is not owing to their Religion, but for the not observing of it, or rather their not having any. 'Tis notoriously known, that (a few *Protestant* Nonjurors excepted) that the R. C. in *Ireland* have suffered grievously by refusing Oaths, rather than incur the Guilt of being perjured. No Man can be so great a Stranger to the Laws of *Ireland*, as not to know, that taking certain Oaths qualifies a Man, in the Eye of the Law, for any Preferment, *Military* or *Civil*; as the *Army*, the *Navy*, the *Bar*, &c. In a Word, for any Place, of Honour, Profit, or Trust. So that if the R. C. of *Ireland* had but Consciences large enough to swallow a few Oaths, they might not only deliver themselves in a trice from the innumerable Vexations they lie under, but enjoy all the Advantages of *free-born* Subjects, and be upon an equal footing with the best *Protestant* in this Nation; and why do they do it, if their Church can dispense with *Perjury*? 'Tis such an unintelligible Riddle, that neither Reason nor Religion

gion can account for it. If then the *modern Libellers* be as little able to prove the *Errors* in the R. C. *Faith*, as the *Immoralities* laid to their Charge, it may be with Truth said, that *they made their own Stories, but, what they say, is not.*

The Imputation of false Oaths to the R. C. is but a dull Compliment to those who desert her, and embrace the Church of *England*: It seems to insinuate, as if it would not be safe to confide in them; for though they have taken the Oaths, yet their old Religion makes this not only a blameless, but necessary *Perjury*; nay, a *Virtue*, or necessary Duty; --- and that one, who has taken these Oaths, sins mortally, not for taking of them, (because the Priests may dispense with) but if they keep them. ---- The R. C. are impeached with not keeping Faith with those of a different Persuasion; and for the Support of this, are alledged the Facts of *John Hus* and *Jerome of Prague*. But supposing these historical Inculcations genuine, it can only but be concluded at most, that some R. C. do not keep Faith. And this can be retorted on some Protestants, who swore Allegiance to King *James the Second*, and yet forfeited it, when they thought the Church of *England* was in Danger, in order to preserve her. Would it be fair or just to reproach all *Protestants*, that some R. C. of *Ireland* often do murmur, that the *Articles of Limerick* are not punctually observed; or that some *Protestant* Officers of *England* or *Ireland* were not exact to their Promises, when they made their Escape after being taken Prisoners, and had the Liberty of the City or Town on their Parole. Many are the Examples of *English* and *Irish* R. C. *Fidelity* to the *present Royal Family*. Out of several, which, for Brevity's sake, are omitted, the following Instances may suffice: *Abbé Strickland*, Doctor of the *Sorbonne*, and the late Bishop of *Namure*, though bred, for most part of his time, at *St. Germain's*, when King *James's* Court was there kept, and was Foster-brother to the Chevalier, he often visited his present Majesty at *St. James's*, and was graciously received there; nor is it to be wondered,

dered, since he took great Pains to propose to the R. C. of *England*, to subscribe to a Formulary of Allegiance there; other titular Bishops, who officiate in *England*, joined him therein. Nor is it so long since the Death of the late Earl of *Waldegrave*, natural Nephew to the *Chevalier*, educated in *Paris* (under the Tuition of *John Farrelly* Doctor of the *Sorbonne*, and late Principal of the *Irish* College in said City) and a professed *Roman* Catholic for the better Part of his Life, till employed by the Court of *England*, which honoured him with her Embassy to *France*; a little before he died he called his Friends about him, and acquainted them, that tho' he had disguised his Sentiments in regard to the Change he made in Religion, yet he purposed to dye in the Communion of the Church of *Rome*, and to receive her *Sacraments*; yet at the same time called the *Almighty* to witness, that he never violated the *Allegiance* he swore to his present Majesty, or prejudiced in the least his Interest.

The History of Colonel *Henry Luterel*, Brigadier *Devenish*, Governor of *Coutray*, and several Priests in *Ireland*, who took the Oath of Allegiance to the present Establishment, are so recent, that they need not much Illustration; yet these Gentlemen lived and died Members of the Church of *Rome*; not to mention Captain *Talbot* of the County of *Wexford*, who took lately the *French* Prizes for the Merchants of *London*. These Gentlemen were not lost to their Country, nor to the Protestant Interest by Popish Education, as the Editors of the County of *Down*, in the 19th Page thereof, do insinuate of R. C. by instancing the valiant Behaviour of *Ligonier's* Horse at *Dettingen*, which they observe from the *English News-Papers*; great Authority indeed! For these Writers can kill, and restore to Life again; they can magnify and decry at Pleasure, as they are commanded by those who hire them. *Ireland* is truly come to a low Ebb, when her Glory is to be revived by *English News-Papers*; but since they are of such Authority, it ought not to be forgot what they are pleased to mention, viz. that though the *Musqueteres* and *Gen-darmes* were, for the most part, cut to pieces, yet they

behaved like so many *Cæsars* and *Alexanders*, notwithstanding their being R. C. As also did the *Spaniards*, who were engaged with Admiral *Matthews*, tho' they were defeated. Were not the *Mareschals Turain, Villars*, and *Berwick* great Generals, though Members of the Church of *Rome*? From whence may be gathered, that *Courage is not the Effect of Religion*, since there are *Cowards of all Perswasions*. Moreover, generally speaking, Soldiers are not overstocked with Religion, they oftner plunder than build Churches. These Editors were not well acquainted with *Ligonier's* Regiment, or would not have been so hasty in advancing, that they were mostly of the County of *Down*, and other Parts of *Ulster*; for there were more of the other Provinces, many of them not only descended from Popish Parents, but several of themselves educated and professed, not many Years ago, the R. C. Religion, which recommends not Idleness, nor hinders Labour nor Industry, as the Editors of the County of *Down* charge them, in the 18th Page of their historical Tract, to take notice of which is doing too much Honour, since 'tis already in so much Disrepute, not only on this score, but on several other Accounts, in themselves manifestly false and erroneous, or very imperfect, as appears from the ridiculous Account of the *Quadrupeds* especially. Another great Mistake is, adopting Dean *Richardson* of *Belturbet's* Opinion, concerning round Towers having been built for the Habitations of *Anchorets*, who lived on the Tops of them, p. 221. But *Ecclesiastical* History points out no such Practice, except only *Simeon* called the *Stylite*, whose Example was never followed in *Ireland*, as can be found in *Irish* Story; for, how was it possible, that these religious *Solitaries* could live on the tops of round Towers, in which there is not the least Remains that ever Stairs were for them to ascend or descend? How could Food be administered to them? Or, how could they assist at Divine Service? with a whole Train of other Inconveniencies, which suffice to enervate and explode this Opinion, as the most absurd and ridiculous that ever was started.

Sir *Ibo. Molyneux*, in his Discourse published at the End of *Boat's Natural History*, p. 210. printed in the Year 1726, accounts for these *Tower-Buildings* after a far better and more probable Way, in deeming them *Belfries* or *Steeples*. Nay the *Anachoretical* Cells now remaining of *St. Dolough's* near *Dublin*, and *St. Fechin's* at *Four* in the County of *Westmeath*, where, not much above Twenty Years ago, died the last Solitary, the Reverend Mr. *George Flemming*, who quitted the pastoral Cure of *Castle-Town-Delvin* to become there a Recluse, plainly indicates, that the *Anchorets* lived not on the tops of them round Towers, as Dr. *Richardson* imagined.

Their *Monastical* Account of this County is as imperfect and dissatisfactory, as it is too brief; but these *Anonymous County-Historians*, who had Reason to be ashamed to prefix their Names to so shameful a Performance, must display their Skill in *Criticism*, in affirming, p. 64. without the least Grounds of Probability, "that the
"credulous *St. Bernard* was deceived in his Narrative
"of the Murder of 900 Monks by the *Danes* at *Benchor*, which he had from the *Abbot Congan*; and that
"extracted this Story from the *British History*, where-
"in 'tis told, that *Ethelfrid* King of *Northumberland*
"destroyed in one Day 1150 of the Monks of *Bangor*
"in *Wales*, A. D. 607, being instigated thereto by
"*Austin* the Monk, because they would not submit to
"the Authority of the *Pope* and *Austin*, although the
"Slaughter was committed two Years after *Austin's*
"Death." These critical Pamphleteers are very free with the mellifluous Doctor, in impeaching him of *Credulity*, which Epithet they are the first who gave it to him. The holy Doctor, in his prefatory Discourse to *St. Malachy's* Life, in which mention is made of the Murder of these Monks, affirms * the Truth of what he relates, having so great a Dependance on his Colleague, *Abbot Congan*, who, he was certain, would not

* *Sane narrationis veritas secunda apud me est, intimata à vobis, haud alia proculdubio protestantibus quam quæ certissime comperta sunt vobis.*

inform

inform him of what was not authentic, or genuine, tho' these *Pamphlet-criticks* advance, without Authority, that the holy Abbot *Congan* extracted the Account out of the *British History*, consequently that he misinformed, and imposed on St. *Bernard*, but *Dom. Mabillon*, who was the last Editor of his Works; nor *Tillemont*, *Baronius*, *Spondanus*, *Bolandus Continuators*, *Fleury*, the celebrated *Peter Abelard*, found not St. *Bernard* credulous, (tho' he had several Conferences and Disputes with him.) *Baillet*, *Dupin*, *Natalis Alexander*, and *Morery*, Writers celebrated for their singular Accuracy in Criticism, have not reputed St. *Bernard* credulous. That these Nine hundred Monks were murdered in *Benchor* Abby of the County of *Down*, is related by *Arnoldus Wion*, in his Book of *The Tree of Life*, and by *John Wilson* in his *English Martyrology*, on the 26th of *June*, on which Day is put down the Martyrdom of them Monks at *Benchor* in *Ireland*. The Charge of *Congan's* imposing on St. *Bernard*, is not a trivial one; but, to the contrary, very disadvantageous, and quite foreign from the Character given to this *Irish Saint* by *Henriquez*, the *Cistercian Menologist*, in his *Martyrology*, of whom he had better Materials than the *Down-pamphleteers*, who spared not even the *East-Angles Apostle*, St. *Austin*, at whose Door they leave the Murder of the 1150 Monks of *Bangor* in *Wales*: *Venerable Bede*, who lived nearer to the Age of that Saint whose Life he wrote, mentions no such thing; but how inconsistent are they, who, after accusing the Saint of being accessory to the Murder, acknowledge the Slaughter not to have been perpetrated till two Years after the holy Monk's Decease These Pretenders to Criticism ought, before they embarked therein, to have consulted *Father Honoratus of St. Mary*, a barefooted *Carmelite's* Reflections on the Rules and Use of Criticism, printed at *Paris* 1713, three Volumes, 4to. In page 260, the said Editors of the County of *Down* number, without any Authority, *John à Sacro Bosco* among the Writers born in the said County; but *Ware*, and his modern *English Improver* and *Translator*, write, that he was born in the County of *Dublin*; but there is no

End

End to their Blunders, who affirm, that the *Roman Catholic Religion* *binders Industry*; whereas 'tis allowed universally, that *France* is more fruitful for Inventions than our *Islands*; but that we improve them.

The *Roman Catholics* of *Ireland* are not encouraged by this *Pamphlet* to incorporate into the *Physico-historical Society*, which, in its Institution, is most laudable and praise-worthy, and will be of real Service to the Kingdom in general, provided it be carried on without Slurs on Religion; which is a Subject quite alien from the *Natural History* of a *County*, and will hinder *R. C.* from either subscribing or furnishing Materials in their Power, and some of them have most considerable *Memoirs*, which might serve to illustrate several things to Advantage. For 'tis not reasonable to suppose, that they will give such Helps, as they are masters of, to be interspersed with Invectives against the Religion they profess; but it is to be presumed, that, in the *Histories* of the following *Counties* not yet published, that proper Care will be taken, to insert nothing that will give any Offence in the *religious Way*; and that those, who have been instrumental in giving such Offences, will be, by said *Physico-historical Society*, no longer employed as *Editors*; for is it not very surprising, that they, in their Account of the *County of Down*, improve the Abuses, which, in the Beginning of their Prefatory Discourse, they justly decry; to wit, “ the Mistakes and Misrepresentations “ that have been handed down from remote Times, “ and yet are admitted as Truths by those who publish “ Lies, and give to them a Sanction by false Assertions. ” They inform their Readers, “ that their “ Account of the ancient and present State of the “ *County of Down*, is sent abroad with the View of “ taking off the Veil, and removing of Mistakes and “ Misrepresentations; ” and yet, in the very Periclosure of said Preface, they introduce, by Head and Shoulders, several Instances of the Barbarities of the *Irish* committed on the *Protestants*, to the Number of 3000, and upwards, even in that *one County*. What has this to do with
the

the natural History of any Shire? which might afford more ample, delightful, and useful Matter without this Digression. Where are these flagrant and monstrous Instances of Cruelty, at that Time committed, which they puff'd in said Preface, p. 13? And deceive the public in affirming, that the *Venerable Body of Trinity-College selected to publish*; for as yet they have not appeared, tho' two Years have elapsed. To what purpose is their Quotation from *Cnogher Mac-Mahon* brought in? Where this *Irish Ignatian of Lisbon* is introduced, page 14, as "exhorting the *Irish* to extirpate the *English*, their "Manners and Religion, out of their Kingdom; to "murder and destroy all that favour and adhere to "them, or were sprung from them, although they "were Papists, or their nearest Relations." This Paragraph is so extraordinary, that I cannot help calling to Question if it be genuine? Inasmuch as 'tis inconsistent, that a *Jesuit* should exhort *Irish Papists* to extirpate and destroy his *Popish Wife or Children*, because they were descended from *English* Ancestors. What Christian would presume to recommend an Action in itself so unchristian; nay, inhuman to the R. C. of *Ireland*, which at that very Time was mostly peopled with *English* Descent, several of them engaged with the *Irish* in that Insurrection? How could a Book, which contained such impious Tenets, proscribed by all R. C. as *heretical*, escape the Flames of the *Lisbon Inquisition*; or the Author from perpetual Imprisonment, which he most justly deserved? Surely the Clergy of the *English* College in *Lisbon* would complain of this *Irish* Father, and his Book. From whence may be concluded, that either the Author was mad, and therefore not noticed; or, what is more probable, that the Extract of this Passage is not authentic, or that such a Book was never published. But, even supposing both, as 'tis a received Adage, that *one Swallow maketh not a Summer*; so the Opinion of *one crazy Divine* must not be imposed upon a whole Body of Christians, as a *Standing Rule* of their Church.

[To be continued.]

THE EXAMINER.

If the *Opinions*, I say, of one crazy Divine should be imposed upon a whole Body of Christians as a *standing Rule* of their Faith; then the Church of *England* must allow of the *Real Presence*, because 'tis supported by Dr. *Parker*, Bishop of *Oxford*, in his *Reasons for taking off the Test-Act*. She must give into *Prayers for the Dead*, because they are maintained by Dr. *Stevens* of *Oxford* and Dr. *Brit.* She must grant *Tradition*, and that of the *Mixture* of the *Wine* and *Water* in the Sacramental Cup; of the *Oblations* of the *Eucharistic Elements*, as the representative *Sacrifice of Christ's Body and Blood*; the *Blessing of them*; the recommending of the *Faithful departed* to God's Mercy at the Celebration of the *Christian Sacrifice*; which Tenets the learned Dr. *Thomas Deacon*, in the 20th p. of his Preface to a Book he published at *London* 1718, entituled, *The Doctrine of the Church of Rome concerning Purgatory, &c.* are not only maintained by him; but, as he affirms, they have been proved in several Books; such as, *Reasons for restoring, &c. A Defence of Reasons, &c. The Necessity of Alterations, &c.* to be *essential* and *necessary* Parts of Christian Religion.

The same Writer most judiciously observes, in the six first Pages of the Preface mentioned, that “ Controversies, of a religious Nature, ought to be managed
“ with utmost Sincerity and Impartiality; and that
“ when a Person attacks any Sect of Christians, with
“ an Intent to show the Unlawfulness of their Communion, in
“ the Dispute he should represent
“ the Doctrine or Practice of the Body he opposes,
“ not from private Authors, but from the public Declarations and Determinations which every Member
“ is obliged to stand by; and when the Point in Controversy is laid down, then he should produce his Arguments from Scripture, Tradition, or Reason; always omitting what is not to purpose, and urging
E “ nothing

“ nothing against his Adversaries but what is conclu-
 “ sive. This is a Method which, it is to be believed
 “ no one will deny, a Writer of Controversy would do
 “ well to follow. The Readers ought likewise to be
 “ duely qualified; they should examine religious Dis-
 “ putes without any Byass; they should not read on
 “ purpose to find Fault; but they should be perfectly
 “ disinterested, and approach with a Mind sincerely
 “ disposed to receive Truth, and resolved to follow it
 “ when they have found it; and were but this Method
 “ once observed; would but Authors throw away their
 “ Impertinences, and Readers their Prejudices, con-
 “ troversial Tracts would be small in their Bulk, and
 “ Disputes would soon be brought to a Conclusion.

“ It has often been observed with Concern, the Usage
 “ which *Protestants* and *Romanists* have given each o-
 “ ther in Controversies; Sometimes they accuse each
 “ other of Practices, which cannot be charged on the
 “ Body; or if they could, they signified nothing to the
 “ Matter of Communion. Sometimes they argue a-
 “ gainst the Opinion of private Men, as if they were
 “ the Tenets of the Sect they are opposing; and some-
 “ times they deny the Doctrines of their own Church,
 “ and misrepresent that of their Adversaries. This
 “ Management have been practised on both Sides.

“ Some *Protestant* Writers have charged the ill
 “ Practices of the *Court of Rome* upon the *Church of*
 “ *Rome*; others have argued against Equivocation,
 “ mental Reservation, not keeping Faith with Here-
 “ tics, and such like Opinions, as if they were the Do-
 “ ctrines of the Church of *Rome*, though they are the
 “ Principles of some *Jesuits* only. Some disputed a-
 “ gainst *Fasting* and *Confession*, as if they were Here-
 “ sies; others have represented the *Church of Rome* as
 “ having no Regard to Piety and Goodness, though
 “ 'tis certain there is a great deal of Devotion in that
 “ Communion. But besides this unfair Dealing, which
 “ some *Protestants* have been guilty of, they have some-
 “ times given up *Tradition* to the *Romanists*, or, if
 “ they made use of it, yet they did not care to stand by

“ it

it, when it opposed themselves; and so argued against *Tradition*, though at the same time they argued against their *Bible*, which doth recommend *Tradition*, and which cannot be proved to be *canonical* by any other Argument. Whether they were afraid *Tradition* made against themselves, I will not say. But certain it is, they gave their Adversaries a great Opportunity of bearing down hard upon them. And I cannot help saying the *Romanists* sometimes pressed close upon the *Protestants*, who had often maintained unfound *Principles* rather than submit to *Tradition*. --- By which (says he p. the 15th of said Preface) is proved the Necessity of *Infant-Baptism*; the changing of the Sabbath from the *seventh* to the *first* Day of the Week; the divine Right of *Episcopacy*; in fine, (adds said Author, p. 18.) "if we will not submit to the Authority of such *Traditions*, we may turn Deists, deny that there is any Revealed Religion, and then burn our *Bibles*; for the divine Authority of *Holy Scriptures* cannot be proved but by *Tradition*; without which we overthrow the Foundation of revealed Religion itself."

The same Writer asserts in p. 11. that *the Saints pray for us*; and, in his 8th, 9th, and 10th Pages, that *praying for the Dead* is a necessary Duty, and renders them Service; consequently whoever refuses, nay, neglects to *pray for the Faithful departed*, commits no less a Sin than *Uncharitableness*. And he quotes the Author of *The Necessity of an Alteration* to be of the same Opinion; and, in the 10th page, he most strenuously insists, that *our Blessed Lord offered himself a Sacrifice for the Dead, as well as for the Living*. --- and page 14. that *the primitive Church always prayed for the Dead*. --- In fine, it was, (according to said Dr. Deacon in his 15th page) the "Custom of the Catholic Church in all Ages, no Instance can be produced of any particular Church, for the first 1500 Years, that did not practise it; yet never censured for a Novelty. --- The ancient Liturgies mention *Prayers for the Dead*; not one *Father* wrote against them from the

“ *Apostles Days to Calvin*; and therefore (in p. 14
 “ styles it an *Apostolical Practice*. Some through Ig-
 “ norance, (continues said Author) and others through
 “ Malice, have branded the Defenders of these Tenets,
 “ which are necessary and essential Parts of the Christian
 “ Religion, as being *Papists*, or *Popishly* affected. Now
 “ suppose (concludes he) that we did agree with the
 “ *Romanists* in these things, must it therefore necessarily
 “ follow, that they are absolutely unlawful in them-
 “ selves? Because the Members of the Church of *Rome*
 “ believe there is a GOD, and say their Prayers, must
 “ those of the Church of *England* turn *Infidels*, and not
 “ worship their *MAKER*? Have not these matters
 “ been primitive Practices of the ancient Church, and
 “ the Institution of CHRIST himself? What Ad-
 “ vantages then do these Persons give the *Romanists*, by
 “ calling these Catholic Doctrines and Practises by the
 “ Name of *Popery*? They were (according to him
 “ in his 27th page) in our first *English Common-Prayer-*
 “ *Book*, till, by the Interest of *Calvin* and *Bucer*, and
 “ some other foreign *Presbyterians*, thrown out of the *Com-*
 “ *munion-Service*.” He finishes the *Preface* by assuring of
 the Public, “ That neither he, nor the other Protestant
 “ Divines of the Church of *England*, who endeavoured
 “ to restore the above-mentioned primitive Practices,
 “ are not in the least *Popishly* inclined, much less *Pa-*
 “ *pists*.” And Monsieur *Daille*, a *Hugonot* Minister,
 wrote a Treatise, intituled, *Faith grounded upon the Scrip-*
ture; wherein, after having exposted all the Articles of
 Faith professed by the *Reformed Church*, he saith, that,
without Contest, the Church of Rome professeth the Be-
lief of them; and true it is, that they hold not all our
Opinions, though we hold all theirs.

The *Lutheran* Divines of the University of *Helmstad*,
 in the Dutchy of *Brunswick*, write quite otherwise of
 the R. C. Tenets, than what the modern Pamphleteers
 do, as appears from the Decision they published, of a
 Question propounded to them in these Terms: “ Whe-
 “ ther a Protestant Prince may, with a safe Conscience,
 “ embrace the R. C. Religion?” on Occasion of the
 Princess

Princes of *Wolfenbuttel's* Marriage with *Charles III.* King of *Spain*. They decided in the *Affirmative*; and do assert, that "the *Roman Catholics* have the necessary "Faith to know *GOD*, in order to Salvation." And do say, along with the Authors of the Confession of *Augsburg*, that "both Catholics and Protestants fight "under *Jesus Christ*. They also own it to be their "firm and constant Belief, that Persons of undoubted "Piety and Probity do live in *Romish* Monasteries. "Neither, say they, can it be deemed, that the *Romish* "Church is not a *true* Church; for, if it had not been "a *true* Church, all its Members would have been in a "State of Damnation, and irretrievably lost; which "none among us would dare to advance." Nay, *Melancthon* himself has maintained, that the *Romish* Church *has not ceased to be the true Church*. Doctor *Jeremy Taylor*, a Protestant Bishop of *Down*, *Lib. of Proph. Sect. 20. p. 249, 250, 251.* "I consider, says he "that those Doctrines, that have had long Continu- "ance and Possession in the Church, cannot be easily "supposed, in the present Possessors, to be a Design, "since they received it from so many Ages. --- Long "Prescription is a prejudice oftentimes so insupportable, "that it cannot be, with many Arguments, retrenched, "as relying upon these Grounds, that *Truth* is more "ancient than *Falshood*; that *GOD* would not, so ma- "ny Ages, forsake his Church, and leave her in an Er- "ror, that whatsoever is *new* is not only suppositious, "but false. He adds (for other Motives) the Beauty "and Splendor of their Church; their pompous Ser- "vices; the Stateliness and Solemnity of the Hierar- "chy; the Name of *Catholic*, which they suppose their "own Due; the Antiquity of their Doctrine; the "continual Succession of their Bishops; their imme- "diate Derivation from the Apostles; their Title to "succeed *St. Peter*; and his personal Prerogatives; "Consent with Antiquity in Ceremonials; and a Con- "sent with some elder Ages in many Matters doctri- "nal. The great Consent of one part with another, "in that which most of them affirm to be of *Faith*.
"The

“ The great Differences commenced among their Ad-
 “ versaries, and the Casualties and Accidents that hap-
 “ pened to them. Their Happiness of being Instru-
 “ ments in converting divers Nations. Their Piety,
 “ and the Austerity of their Religious Orders of Men
 “ and Women. The single Life of their Priests and
 “ Bishops ; the Severity of their Fasts ; and their exte-
 “ rior Observances. --- The great Reputation of their
 “ first Bishops for Faith and Sanctity. The known
 “ Holiness of some of those Persons, whose *Institutes*
 “ the Religious Persons propose to imitate. Their Mi-
 “ racles, &c. are such Motives as (according to Bishop
 “ *Taylor*.) may very easily persuade Persons, of much
 “ Reason and more Piety, to retain that which they
 “ know to have been the Religion of their Forefathers,
 “ and which had actual Possession and Seizure of Mens
 “ Understandings before the opposite Profession had a
 “ Name. ”

How wide are this Learned Bishop's Sentiments from
 those of the *scurrilous Writers*, who daily publish their
infamous Libels against the R. C. Religion ! Surely the
 Author of the *Enquiry, how far Papists ought to be*
treated here as good Subjects ; and how far they are
chargeable with the Tenets commonly imputed to them, &c.
 before cited, would not perhaps be so hasty and unfair,
 had either he, or his Reprinter, (who endeavours to
 ape him who was formerly his Master) perused this
 Preface of Dr. *Deacon*. How different also are these
 Gentlemens Sentiments from the County of *Down* His-
 torians, who labour to stigmatize the present Race of
 the R. C. of *Ireland* with invidious Censures, on account
 of the nefarious Deportment of some of their Progeni-
 tors in that memorable Year 1641. Are the unjusti-
 fiable Actions of elapsed Ages to be renewed, to what
 End ? It cannot proceed from Charity, because it serves
 only to enkindle a Resentment, which ought to be bu-
 ried in perpetual Oblivion, along with the Actors Ashes,
 and not to pursue with Vengeance the innocent Posterity
 of criminal Grandfathers, nor chastise the guiltless for be-
 ing born of guilty Ancestors ; for, to *punish those who*
offend

offend not, because 'tis possible they may, is an unheard-of piece of Cruelty, (as the Author of the *Farmer's Letters* seems to recommend) and even outstrips the *Inquisition* in the blackest Colours it was ever painted in.

It ought to be considered, that there are several Protestants in *Ireland* married to *Roman Catholics*, whose Children are educated, some in the *Popish* Principles, others in the *Protestant* Perswasion, is the Affection of the Husband to be alienated from his Wife on the account of Religion; or Children to fly against their Parents? No, for the *believing Wife*, according to *St. Paul*, *sanctifies the unbelieving Husband*. Whatever then was transacted formerly in those distracted times, it ought not now to be repeated; and yet hideous Relations every Year are declaimed from the Pulpit itself, (which ought to be the *Chair of Truth*, the Propagator of Charity, and Reconciler of Enemies) to create ill Blood, and to disunite the strictest Ties or Friendship between the Protestants and *Roman Catholics* of *Ireland*.

Blessed be the Almighty, there is a good Harmony and Understanding between each other these many Years, and will (as 'tis to be hoped by all good Men) daily increase in Friendship towards each other; but this is more owing to their own good Sense, than to some of the Protestant Writers and Teachers, who have ventured to adulterate the Word of God, in adapting of it to depraved Accommodations, quite foreign from the Sense intended by the Divine Spirit which dictated it. 'Tis really a pity, that the *Chair of Truth* should be so often dishonoured, not only with Flattery, but, what is still worse, Ribaldry and Slander, or that some Ministers of the Gospel, who should, by their Ministry, be the *Salt of the Earth*, the *Light of the World*, *Angels of Peace*, whose Duty it is to recommend Unity, Moderation, Concord, Tranquillity, the Forgiveness of Injuries, good Neighbourhood and Society; but, in Opposition to their Office, do often transform themselves into *Ministers of Darknesh*, and foment Discord, promote civil Wars, spirit up Rage, nay, even thirst after Blood, *Tantæ ne sunt cælestibus animis iræ*, in recommending of
Faggots,

Faggots, Axes, Hatchets, and Gibbets, which often has been done on the Twenty-third of *October*, and Fifth of *November*. Are not such *Evangelizers*, without expatiating on the Subject, the *Fore-runners of Antichrist*, in behaving like *Foxes* and *Firebrands*, instead of *Doves* and *Lambs*? Are they not the *false Prophets*, who, though they appear in *Sheeps cloathing*, are *rapacious Wolves*, against whom our Saviour cautions us to beware? ---- But let the *Irish Rebellion* be as bad as ever it was represented, the Crime of those therein concerned has been abundantly attoned for, by the exemplary Fidelity of the whole Body of the Catholics of *Ireland*, both to King *Charles* the Second, and his Brother *James* the Second, also to Queen *Anne*, King *George* the First, and to his present Majesty, whom God long preserve. 'Tis well known to the World, that they behaved very quiet, not only during the Insurrection of 1715, but even in these present Conjunctions, there neither has, nor is the least Shadow of Disturbance, or Tendency to Rebellion; nay, to the contrary, I have been assured, that, very lately, the *Roman Catholics* of this Kingdom has offered to pay among themselves the Expence of a Number of Troops to oppose the present Rebellion. How ungenerous therefore is it to charge the whole Body of the *Roman Catholics* of *Ireland*, from one Generation to another, with the Facts of some, in which neither their Religion, nor their Body, was involved, I leave any impartial Reader to judge.

[To be continued.]

THE EXAMINER.

Christian Preachers ought to consider seriously, that, by their *Ministry*, they are the *Ambassadors of Christ*; and therefore ought to speak all things tending to the Peace of *Jerusalem*, to the reconciling of *Church Controversies*, composing their Differences, allaying their Animosities, applying some little Balm of *Gilead* to heal their Wounds, rather than to speak or write any thing to make their Sores angry and fester, and, as much as in them lies, *incurable for ever*. How infinitely more ought they to prefer being deservedly called, *the blessed Sons of God*, as *Peace-makers* shall be, than the Sons of Discord, Fomenters of Hatred, Enmity, and Rancour, Encouragers of the Destruction of several innocent Souls believing in *Christ*. For it was not in the tempestuous Whirlwind, nor dreadful Earthquake, nor in the following Fire, that God would come to the *Thebean* Prophet on *Horeb*, 3 Kings xix. 12. but in the gentle whistling of a soft Breath of Air; and when he assumed human Flesh, he revealed himself in no other Language than that of Meekness, Mercy, Kindness, and Love. Nor did he, nor his Apostles, convert the World by any other Means, than by *evangelizing Peace to them that were far off, and them that were nigh; and breaking down the middle Wall of Partition, and making one of two*, Ephes. ii. 17. Surely then if these Declaimers, *who know not the Way of Peace*, Rom. iii. 17. resolve not to make the injured *Roman Catholics of Ireland* all the Reparation they can, by retracting the injurious and foul Invectives they pulished, how can they expect to atone with the Almighty?

There is no Maxim of Conscience more universally admitted by all Christian Churches than this of St. *Augustine*,

gustine *, That the Sin of *Injustice* against Man is not forgiven by GOD, till Restitution be made to Man, of that which is taken or detained from him; if it be in the Detainers Power to restore it; and the Reason is manifest, because, till that be done, there is an actual Continuation of the Injury still by the Author of it. Which being so, even when the injured Person is but one private Man or Woman, how much must it be more so, where all the *Roman Catholics* of *Ireland* are injured in the highest Nature that can be? Nay, as much as in these Declaimers Representations of them lies, exposed not only to the utmost Hatred, Horror, and Detestation of all their *Protestant* Neighbours; but entire Destruction too in their Estates, Liberties, and Lives; that is, in all that can be dear to any in this World. And therefore without such Reparation (*in re & in voto*) no Repentance, no Tears, no Purposes, no Power of the Keys, nor even the *Blood of the Lamb* itself, will atone. Nor will the Politics of *Xenophon*, or *Plato*, nor will any Pretence of a public End of pious Intention for the *Protestant Church*, or *State of England*, nor will any other Positions or Practices of *Papists*, that are truly theirs, how wicked soever they may be reputed, plead the Declaimers Apology to the Righteous and All-seeing Judge.

To say, *Evil may be done, that Good may come of it*, Rom. *iii.* 8. is downright blaspheming Christianity itself. That false Accusations, if known to the Accusers to be false, is *Evil*, and so much the greater, by how much the Matter of it is more heinous. That even known and confessed Malefactors themselves cannot, without horrible Sin, be voluntarily accused of Crimes they are not guilty of. Nay, that even the most undoubted *Idolaters* in the World, even the *Calicute*, very

* *Si res aliena; propter quam peccatum est cum reddi possit, non redditur, non agitur pœnitentia, sed fingitur. Si autem veraciter agitur, non remittitur peccatum, nisi restituatur ablatum. S. Aug. Ep. 54. ad Maced. & habetur 14. 96, cap. 11.*

Adorers

'Tis well known, that the *Roman* Catholics of *Ireland* have address'd his present Majesty, on his Accession to the Throne, and assur'd him of their Allegiance, which they look'd upon to be indispensable; and, as such, hitherto have, and will, 'tis to be hop'd, punctually observe it; nay, far from professing a traiterous or bloody Religion, as the modern *Pamphleteers* represent them.

If *Popery* was a traiterous *Religion*, it would have been morally impossible, that so many Kings and Nations should ever have embraced it; yet the *Emperor*, the Kings of *France*, *Spain*, *Portugal*, *Poland*, and *Sardinia*, with numerous other *sovereign Princes* of a lower Rank, are not only staunch *Papists* themselves, but extremely jealous of the least Change of Religion in their respective

respective Dominions ; and would they profess themselves Protectors of it, if, by Experience, they found it to be a *traiterous Religion*, destructive to Loyalty, even by its Principles, and encouraging Subjects to rebel against their Princes? This surely cannot be ; for they are more careful of their own Interest, and concerned for the Safety of their Crowns and Persons ; consequently are satisfied, that *Popery* is not prejudicial to the *Prerogative of Sovereigns* ; that *Canonical Obedience* to the *Pope* is not inconsistent with the *strictest Allegiance* to Kings ; and that it neither teaches *Treason* nor *Rebellion* against *lawful Powers*. In effect, there is not a *Roman Catholic King* in *Europe*, but is as faithfully obeyed by his Subjects, as any *Protestant King* whatsoever ; nay, even those little Princes in *Italy*, who border next upon the *Pope's* Dominions, would make no Difficulty to oppose him, if he should attempt to invade their *just Rights*. Which is a convincing Proof, that their Subjection to the *Pope* in *Spirituals*, and their acknowledging his *Supremacy* over them in a meer *spiritual Capacity*, is no Prejudice to their *Loyalty*, nor a Handle for *Treason* or *Rebellion* against their *lawful Sovereigns*.

But let us turn our Thoughts a little homewards, and we shall find that all the Blood that was spilt in *Scotland* for the dethroning of *Queen Mary*, and that large Effusion of it in *England*, during the *Civil Wars*, had no other Pretence to colour it, than that of *Religion*. Otherwise King *Charles* the First (whose Motto was, *Pro Religione & Patria*) would not be a *Protestant Martyr* ; and 'tis well known they were not *Roman Catholics* that brought him to the Block, or keep up the *Calf's-Head Club* ; nay, they may as well accuse them of the Murder of *Julius Cæsar*, and the one will be believed as much as the other by Men of Sense and common Honesty. We need but look back upon the Transactions in *England*, when it was the Theatre of a bloody Civil War, we shall find such memorable Instances, that they must have Foreheads doubly plated with Brass, to accuse the *Roman Catholics* of being concerned in King *Charles* the First's Death. The several *Protestant* Historians themselves have taken sufficient Care to transmit

mit to Posterity both the *Names* and *Religion* of the Actors of that bloody Tragedy. In effect, they who took up Arms against the King, who seized his Magazines and Towns, who charged him in the Field, and pursued him with Fire and Sword, till they made him their Prisoner, were alone the *Regicides* that took away his Life. And nothing can be more ridiculously injurious, than to impute any Part of the Guilt of it to those who were ruined in their Fortunes, and lost their Lives in Defence of him, against whom, in all that Confusion of Civil Wars, it cannot be made to appear, that even two *Roman Catholics* ever drew their Swords, as appears from the Testimony of some *Protestant Writers*, who are above all Exception. Dr. Stanhope, in his Book, entituled, *The surest Establishment of the Royal Throne*, p. 30. writes thus: "It is a Truth beyond all Question, that there were a great many noble, brave, and loyal Subjects of the *Roman Perswasion*, who did, with the greatest Integrity, and without any other Design than satisfying Conscience, adventure their Lives in the War for the King's Service. And that several, if not all, of those were Men of such Souls, that the greatest Temptation in the World could not have perverted, or made them desert the King in his greatest Miseries." A *Protestant Bishop*, in his *State of Christianity in England*, p. 25. writes thus of the *Roman Catholics of England*, "they (says he) for their Courage and Loyalty in the last War, deserve to be recorded in the Annals of Fame and History; and perhaps this may not be unworthy of Notice, that whensoever the *Usurper*, or any of his Instruments of Blood or Sycophancy, resolved to take away the Life or Estate of a *Papist*, it was his *Loyalty*, not *Religion*, that exposed him to Rapine and Butchery."

This agrees exactly with what is writ in the History of the *Pyrenean Treatise*, printed in *Holland*, p. 4. viz. that the Duke of *Crequi*, at the Request of the *Queen-mother of France*, interceding for a Mitigation of the Persecution against *Roman Catholics*, *Cromwell* made answer, that they were his greatest Enemies. Moreover, the

the Author of the *Present State of England*, A.D. 1692. writes thus : " There are some few Families, in several
 " Parts of *England*, have persisted in the *Roman Ca-*
 " tholic Religion, and are usually called *Papists*, against
 " these there are divers severe Laws. But their Num-
 " being not considerable, nor their Loyalty, for many
 " Years last past, questionable, these Laws have been
 " more rarely put in Execution."

These *Protestant Testimonies* are authentic Proofs of the *loyal Behaviour* of *Roman Catholics* during the Civil Wars. One thing more to be remarked is, that, in those turbulent Times, when Loyalty was put to the hardest Trials, and even when some *bright Stars* of the Church of *England* fell, though their main Body stood firm to the Crown, in those very Times the Loyalty of the *Roman Catholics* was so conspicuous, and so well known, that *Papist* and *Cavalier* were become synonymous Terms. Because there was not a *Papist* but was esteemed a *Cavalier*, nor a *Cavalier* but was nick-named a *Papist*. Nor did their Loyalty end with the Life of King *Charles the First*, but continued the same to his *Protestant Son and Successor*, who, after the fatal Defeat at *Worcester*, owed his Preservation, next to God, to the inviolable Fidelity of *Roman Catholics*, whom neither the Promises of considerable Rewards could corrupt, nor the Threats of certain Death deter from their Duty.

'Tis notorious, that, from the first Establishment of *Christianity*, that is, of *Popery* in *England*, till the *Norman Conquest*, which contains above Four hundred Years, there were the fewest Rebellions in it that ever were known ; and yet the Religion called *Popery* never flourished more in *England*, than during those four Centuries, in which it produced the most glorious Race of Kings, that ever graced the *British Throne*. It was owing chiefly to the *religious Generosity* of those Times, that *England* was indebted for the best Part of her richest Foundations ; and those noble *Abbies*, and other religious Houses, which, till they fell a Prey to the Luxury and Avarice of an arbitrary Prince, were (as

Sir *William Dugdal*, and other *Monasticon* Writers, observe) not only a sure Refuge for all indigent Travellers, but a constant Relief for all the neighbouring Poor about them. Nay, 'tis to these very Times of zealous Popery, that Protestants are still indebted, not only for many of their stately *Cathedrals* yet standing, but particularly for both their famous Universities of *Cambridge* and *Oxford*, the one founded by *Sigibert*, the other by *Alfred*, two Kings of the *Saxon* Race. And is it not very strange, that, if Popery was a traiterous Religion, a Nation professing it should flourish most, and enjoy the greatest Tranquillity in those very Times, in which it was most zealously addicted to it, as both *England* and *Ireland* then were? This surely will appear morally impossible to any thinking Man; because *Treachery* is the Source of Wars and Confusion, and these bring Misery and Desolation into every Country wherever they prevail.

Were not the magnificent Cathedrals (especially the two superb of *Dublin*) erected in *Ireland* when Popery prevailed? Was it not a *popish Archbishop* of *Dublin* who first built the *Castle*, or the Palace of that Metropolis? Is that an Indication of Popery's being a traiterous Religion? But it must be so, say the modern *Libellers*, since 'tis grounded on the *deposing Doctrine*; but this is a false Supposition. For no *Roman Catholic* in the World is bound to believe, that the *Pope* has any Power, directly or indirectly, to depose Princes; and for any, who is silly enough to believe it, there are thousands who believe nothing of it. Nay, the opposite Doctrine is strictly maintained in all the Universities of *France*; and Fathers *Peter Walfo*, and *Anthony Caron*, two *Irish Franciscans*, has heartily laboured, in several *Traacts*, to prove, *That the Pope has neither direct nor indirect Power to depose, or depose Princes*.

But this Practice of *deposing* Princes may be more justly charged on some foreign, though not on all, Protestants. For *Luther* no sooner began to publish his Gospel, but the People rose up in Arms in several Parts of the *Empire*, being chiefly headed by *Muntzer*, who had formerly

merly been *Luther's* Scholar, and said, he had received the *Sword of Gedeon*, in order to compel the whole World to acknowledge the new Kingdom of *Jesus Christ*, and depose idolatrous *Magistrates*. In effect, they openly declared nothing less, than their Intention of deposing, not only the Three *Ecclesiastical Electors*, and other *Ecclesiastical* Jovereign Princes, but all *Sovereigns* whatsoever, where their Arms should prevail.

This furious Storm (wherein above a Hundred thousand perished) being the Signal of *Rebellion* to all other Parts of the *Empire*, where *Protestancy* had tolerable Footing, was immediately followed by the famous League of *Smalkald*, A. D. 1525. The Confederates whereof, to wit, the Duke of *Saxony*, the Landgrave of *Hesse*, the Duke of *Wittenberg*, the Duke of *Brunswick*, the Duke of *Lunenburg*, the Marquis of *Baden*, the Prince D' *Anbalt*, the Counts of *Furstenberg* and *Munsfeld*, the Imperial Towns of *Augsbourg*, *Ulm*, *Strafbourg*, and *Frankfort*. And thele, with their united Force, were seemingly strong enough to have deposed their supream Lord on Earth *Charles* the Fifth, whom they endeavoured to surprize unawares and unprovided, and drew suddenly into the Field, against his Imperial Majesty an Army of Seventy thousand Foot, Fifteen thousand Horse, with an Hundred and twenty Pieces of Cannon, and all the other Requisites for such an Army, in order to make a general Engagement. The Letter of *Defiance*, which they sent to the *Emperor* was only thus superscrib'd: To *Charles of Gant*, bearing himself as *Emperor*. And the *Landgrave* himself, a little before, wrote to some of his Friends, to this Effect, *That he doubted not but to make Charles fly out of Germany before long*. The divine Providence and Fortune of *Cæsar* gave him a little Time to prepare himself, and then with very little Loss (or scarce any on his Side) gained a compleat Victory over them all; even those two Generals themselves, *Saxony* and *Hesse*, one of them being taken, and the other was forced to come in, with both their Lives at his Mercy.

[To be continued.]

THE EXAMINER.

The *Deposition* of *Sigismund* the Eleventh, King of *Sweden*, was more successful to the *Lutherans*, than the Attempt they made to *dethrone* Charles V. Emperor of *Germany*. His *Swedish* Majesty happened to have been a little while absent in *Poland*, whereof he was also (at the general Election) chosen King. On his Return the *Lutheran States* of *Sweden*, in the Year 1597, openly took Arms against him, although he was their Lawful Anointed King, meerly on account of his Religion, fought him, worsted him, made him fly back to *Poland*, and, in 1604, deposed him, and declared him and his Issue for ever incapable to enjoy the *Swedish* Crown. Soon after they raised his Uncle *Charles*, Duke of *Suderman*, to the Throne, crowned him, and entailed it upon his Issue.

Queen *Christina* indeed thought proper to quit the Throne; and, in so doing, spared her Subjects the Pains and Cost they might be at, in order to *dethrone* her.

John Buckbold, an *Anabaptist*, seized the City of *Munster*, in *Westphalia*, and, on the 24th of *June* 1535, had himself crowned in the Market-place with all the Solemnity imaginable, with this very Title, *the King of Justice, and the new Jerusalem on Earth*. This said *Botcher of Leyden* held out desperately against a powerful Siege of eleven Months Continuance; killed in one Sally Four thousand Gentlemen, the very Flower of the Besiegers, plundered the Churches, robbed the Citizens of all they had, and turned that noble, opulent City into a Theatre of the most horrible Calamities and Impieties that ever the Sun beheld; nor ceased, till divine Vengeance pursued him close at the Heels, and quite altered the Scene. He was betrayed by one

of his own *Prophets*, who slaughtered all his fanatical Troops, and inflicted on himself the most dreadful Death that could be thought of, executing both the one and the other in that very Market-place, where they so lately crowned him.

Thomas Muntzer, another *Anabaptist*, perswaded also a disaffected Crew, the Commons of *Suabia*, *Franconia*, *Thuringia*, &c. in 1525, to rebel against their lawful Princes, who, for a long time, carried all before them as a Torrent of Fire, pillaging and destroying all in their Way like so many Furies. Their Success encouraged the *Boors* of almost all the other Provinces of the Empire to follow their Example; and became at length so powerful, that, with united Force, they gave the Landgrave of *Hesse* Two Battles at *Franhausen*. They fought elsewhere *Truces*, General of the Confederate Lords in *Suabia*, and the Palsgrave of the *Rhine*, and also the Duke of *Lorain* in *Alsatia*. In fine, they lost in these and other Battles an Hundred and fifty thousand Men on their own Side, to say nothing of all those that were killed by them on the other, from first to last, before this grand Rebellion of theirs was extinguished.

Calvin, though differing from *Luther* in many doctrinal Points, even surpassed him in his *antimonarchical Zeal*; and, to give the World an early Instance thereof, he had no sooner got Footing in *Geneva*, but the sovereign of that Place was *deposed*, and afterwards expelled; nay, wherever his Doctrine prevailed, much the same was effected, or at least attempted: Many Instances of which might be given, but these few that follow may suffice, *viz.* *Philip II.* was deposed in the *Netherlands*; Queen *Mary* in *Scotland*, from whence she fled into *England*, where she lost her Life by the Executioner's Axe, after seventeen Years close Confinement. The *Hugonots* in *France* used their utmost Effort to dethrone both *Charles* the Ninth and *Henry* the Third, besides their Attempts against *Francis* the Second and *Lewis* the Thirteenth, at several Times, from the Year 1550 to 1627, in all which

which they were generally unfortunate, and at length miscarried in all their Designs.

There were several Attempts made in *England* against *Queen Mary*, although her Reign was but very short, by some of her *Protestant* Subjects, in order to depose her, notwithstanding she was crown'd, and acknowledged their undoubted lawful Sovereign. The chief of the Conspirators was (as the *Chronicles* relate) Sir *Thomas Wyatt*, who gathered together a Mob of the disaffected and rebellious, and marched with them over *Shooters-Hill*, entered *Southwark*, passed the River *Thames* at *Kingston*, advanced from thence to *Charing-Cross*, and marched on to *Ludgate* in *London*, without scarce any Opposition, to make himself Master of the *City* and *Tower of London*, in order to dispose of the Crown at his Pleasure. But being unsuccessful in his Attempt, was treated as a Rebel, and soon after received his Deserts.

I shall, for the present, throw a Veil over what happened in *England* in that most dire *Catastrophe* of all; I mean that of King *Charles I.* whose Head was, according to the Sentence of a pretended *Hig-Court of Justice*, cut off upon a Stage before his own Palace Door. And yet 'tis well known, that those *Miscreants*, who were the Perpetrators thereof, called themselves Christians of the *Protestant* Perswasion; and most of them being at the same time the most inveterate, as well as irreconcilable Enemies to the Church of *Rome*, and far from being Friends of the Church of *England* as by Law established.

The Memory of these truly-odious and abominable Facts should not be revived here, were it not out of Necessity to expose the Malice and Weakness of those *modern Libellers*, who, from the treasonable Practices of some *Roman Catholics*, do infer, that therefore *Papery* is a traiterous Religion. For how would they relish this Consequence, if the same was inferred against the *Protestant* Religion, (in the manner they do it against the *Roman*) from the Facts above mentioned, and ma-

ny more omitted? Or, what Answer could they give to it? And whether the same Answer will not quit *Po-pery*, as well as *Protestancy*? The *Libellers* best Method will be, to own candidly, and agree with the EXAMINER in that general, if not universal Maxim, viz. *That the Crimes of one, or many more Persons, cannot, in Justice, affect, or be ascribed to the whole Body of any Christian Church or Society whatsoever*: Or, in other Words, That there are ill Men of all Religions; but that their *personal* Misdemeanours cannot be legally charged upon the *whole Body, or Society*, of which they are the unworthy Members.

But, to illustrate the Case a little more familiarly, let the following Instance be put: Great Numbers of *Protestants*, as well as *Papists*, are yearly condemned in *Dublin* for *Thieving, House-breaking, Murder, &c.* Suppose now some *Wiseaker*, upon a Day of Execution, should ask what Religion the Criminals were of, that were going to suffer? And being told they were true *Protestants*, should, with Hands and Eyes lifted up to Heaven, cry out, *He never met with a Religion before, that taught Thieving, Murder, &c.* would he not deserve to be rewarded with a *Fool's Cap*? I leave the modern *Libellers* to make their Application of this *Example* as their Judgment shall direct them. However, the *Moral* of it is instructive, and will inform them, that there may be, and will be wicked Men in all *Religions* whatsoever; and that the Crimes they fall into are not to be ascribed to their Religion, unless its very Principles encourage their Wickedness. And this Answer is enough to satisfy any rational Man. Nay, even this Answer must likewise keep off the Scandals of the *Gunpowder Plot*, as well as the *Irish* Rebellion, from touching *Roman Catholics* in general; or else how can *Protestants* vindicate their own *whole Body* from the Infamy, either of the Villainies already mentioned, or of any other Crime committed by particular Persons of their own Communion?

And

And now, since the *Gunpowder Plot* has been mentioned, with which the *Roman Catholics* are continually reproached by their Adversaries, to incense the unwary Multitude against them. It cannot, I think, with Justice be properly called a *Popish Plot*; the Reason whereof is evident, because that Expression implies at least a *General Plot of the Roman Catholics of England*. As when mention is made of a *Popish Principle*, the obvious Meaning of which is, that it is a Principle generally owned and maintained by *Papists*; now a Plot is looked upon to be *general*, when not only many of the *Heads* of a Party, but also a considerable *Number* of all Ranks, comparatively to the whole Body, are concerned therein; which never could be said of the *Gunpowder Plot*. For if it be modestly computed, that a Fifth Part of *England* were of the *Roman Catholic Religion* in the Beginning of King *James the First's* Reign, the Catholic Nobility likewise at that time were very numerous, insomuch that the Marquis, the first Earl, the first Baron, viz. *Winchester, Arundel, Montague*, and Baron of *Abergavenny*, were all Members of the Church of *Rome*; and the King's Son was then the only Duke in *England*. And yet, what is very surprizing, there was not one *Roman Catholic* that ever was found engaged in this great Plot of any Distinction. And the whole Number of those that were, I think, amounted only but to Thirteen Persons, whom King *James* also, in his Proclamation of *November the 7th*, styles, *Men, for the most part, of desperate Estates*. Their Names are set down by *Sanderson*, a Protestant, in two Columns, page 238 of his Works, viz. Eight in the first, who work'd the Mine, where the Barrels of Powder were to be placed; and five in the second, who were afterwards engaged to them, as *Sanderson* tells us; who also relates, that King *James's* Father was effectually blown up by the Earls of *Murray, Morton, Bothwell*, and others of the Reformed Church of *Scotland*, concerned in the said Conspiracy.

'Tis true, that *Catesby*, with Twelve more Popish Associates, had a Design to blow up King *James*, tho' neither his Majesty nor Parliament were in Danger, according to said Historian; because they had no less a Man than the *Prime Minister of State* for their *Tutelar Angel*; a Person deeply read in Politics, who had inherited a double Portion of the Spirit and Wisdom of his Predecessor *Walsingham*, knew all his Tricks of *Legerdemain*, and could as seasonably discover Plots, as contrive them. This made *Osborn*, a Protestant Writer, plainly acknowledge, p. 34. of his Works, that it was a *neat Device of the Secretary*. And King *James* himself, after the Hurry of the first Business was over, and that his Majesty had Leisure to consider, and had dived thoroughly into the Bottom of that Affair, was wont to call the Fifth of *November*, *Cecil's Holy-day*, as the Lord *Cobham*, and others, have professed to have heard from his own Mouth.

Thus much at least is certain, viz. that the Letter written to the Lord *Monteagle*, by which the Plot was discovered, had not a *Fool*, but some very cunning *Sophister*, for its Author. For it was so craftily worded, that though it was mysterious enough, on one Hand, to prevent a full Evidence, and that it was written on purpose to discover the Plot; yet it was enough, on the other, to be understood, with the Help of a little Consideration, as the Event soon plainly proved. Indeed, when the Letter was brought to Secretary *Cecil*, he, poor Gentleman! had not Penetration enough to understand the Meaning of it, and said, it was written by some *Mad-man*. But here, 'tis to be feared, he wronged himself; for the *Secretary* was not mad. On the contrary, he had too much Wit to explain himself; and was too refined a Politician to let slip so favourable an Opportunity of making his Court to the King, who was to have the Compliment made him of being the only *Solomon*, wise enough to unfold this dark Mystery. Which whilst his Majesty was doing with a great deal of

of Ease; the Secretary was all the while at his Elbow, admiring and applauding his wonderful Sagacity.

But there is a very remarkable Circumstance in the timing of this Letter, *viz.* that it was sent to the Lord *Monteagle* ten Days before the Parliament was to sit. Now, what Necessity was there for this great Haste, if the Letter was designed for nothing else, but to warn his Lordship to forbear coming to the Parliament the first Day of its Meeting? For the Letter would have come time enough to his Lordship upon such an Errand, had it been delivered to him, either the Night before, or on the very Morning of the *Session*. This, doubtless, would have been much safer, and answered all Intents and Purposes as well, if the saving of the Lord *Monteagle's* Life had been the only thing designed. 'Tis there very manifest, that the Author of the said Letter, whoever he was, had other things in view, besides those which concerned his Lordship; which succeeded accordingly, as he could not but foresee, without the Help of the *Magic Art*. For the Lord *Monteagle*, who knew nothing of the Plot, finding a treasonable Letter brought to him by a Stranger, and from an unknown Person, suspected immediately (as it was but rational so to do) that it was a Design upon his Lordship to draw him into a Snare; and therefore carried it forthwith to the *Secretary's Office*, (as any prudent Man would do, for his own Security, upon such an Occasion) and then followed the pleasant *Court-Farce* already spoken of. So that, in all Probability, the same Man, who was under-hand the chief Contriver, was also the Discoverer of the Plot; and the greatest Part of those concerned in it, were trepan'd into it by one, who took such Care, that none but the *Bubbles* themselves should be hurt by it. All this is hinted at by *Sanderson*, who writes thus, page 334. " The *Jesuits* had a Note of "
Cecil's Name in their Register, not as a Day-labourer, that carried some few Stones or Sticks, but as the "
 Master-workman, whose foreign and domestic En-
 gineers

“ gineers wrought in the Mine of Discovery.” And Mr. *More*, in p. 310. of his *History of the English Province*, thus writes: “ There was no light Suspicion of “ a Peer’s knowing the Conspiracy long before its Discovery, who cunningly pretended Ignorance, that “ more might be involved.”

But let that be as it will, there is no doubt but that they, who suffer themselves to be drawn into a Plot like *Fools*, deserve to be hanged for it like *Knaves*. ’Tis true, *Garner*, *Tesmond*, and *Gerard**, three *Jesuits*, were accused of having been privy to it. But the two former declared, it was under the *inviolable Seal of Confession* they came to the Knowledge of it; and did their utmost to dissuade their Penitents from it, and even made them promise they would. The other *Jesuit*, having made his Escape beyond Sea, put forth a public Writing, in which he called the Almighty to witness, that he knew nothing of the Plot, no, not so much as in *Confession*.

’Tis then to be considered, whether this may justly deserve the Appellation of a *Popish Plot*? That is, whether it be just to charge the *Roman Catholics* in general with the Infamy of those few, that were concerned therein?

* *Of whom may be seen an Account in More’s History of the English Province, and Charles Dodd’s new Ecclesiastical History of England from the Reformation to the Revolution.*

[To be continued.]

THE EXAMINER.

The Case fairly stated, with regard to the *Gunpowder Plot*, was thus: *Thirteen* profligate *Papists*, (and that is scarce one out of a Hundred thousand reputed to be then in *England*) were drawn into a Plot. Some of them being apprehended, not only confessed the Fact, but also discovered all their Accomplices. And, to shew how far they were from concealing any one Person the least concerned in it, they even accused their *Confessors*. Besides all this, there was the most diligent Search possible made over the whole Kingdom (as all *Historians* witness) for Information against any suspected Persons. And yet not one *Roman Catholic* Nobleman was found to have been either aiding, or even privy to it; nor any more Accomplices in it among the *Roman Catholic* Commonalty, than the above-mentioned *Thirteen*. And let any one now judge, whether there be any more Justice in calling this a *Papist Plot*, (*whose Anniversary ought to be celebrated on the Fifth of November as a Calendar Fast, as long as the Twenty-fifth of December continue to be kept a Calendar Feast, according to the modern Libellers*) than there would be in calling *Robbery* a *Protestant Trade*, or Practices, in Case a Knot of *Thirteen Protestant Robbers* should be taken in the Fact, and brought to Justice.

Nay, King *James* himself was so far from suspecting the *Generality* of his *Catholic* Subjects to be concerned in it, that he expressed the contrary, both in Parliament and in a public Proclamation. And no *Protestant Prince*, that sat on the *English Throne*, has been more favourable to the *Roman Catholics*, than King *James* the First was in the latter half time of his Reign, (which he would scarce have been inclined to do, had he found the above Plot, or Conspiracy, to be general) insomuch

that, as *Wilson*, a Protestant Historian writes, *Henry*, Earl of *Northampton*, an eminent Papist, was received into his Council; and *Giles Gilbert*, an *Hispanioliz'd* Papist, as the same *Wilson* styles him, was made *Secretary of State*. And the Favour he shewed them, on all Occasions, became so remarkable, that nothing was more frequent in Parliament, than Murmurs and Grumbling at his Princely Kindness and Indulgence towards them, as all Writers of those Times unanimously record. Which seems to be a convincing Proof to all impartial Persons, That his Majesty never regarded *Roman* Catholics as his Enemies, nor their *Religion* as *traiterous* in its Principles to Protestant Princes. And this evinceth also most perspicuously, the Truth of what the Lord Bishop of *Elphin* asserted in his Circular Letter to the Clergy of his Diocese, mentioned above, page the 5th, viz. "That *Roman* Catholics, notwithstanding " their Principles in Religion, may be good Subjects " to Protestant Princes." And not *the most flagitious of all Religions*, and *bloody Papists*, the most *detestable of all Men*, as the modern *Libellers* style them.

Yet, methinks, they ought to have forbore giving the *Roman* Catholics this vilest of Characters, till they had considered the Principles and Practices of the following Sectaries, viz. the *Arians* and *Nestorians*, the *Sabellians*, *Macedonians*, *Photinians*, *Socinians*, *Anabaptists*, *Familists*, *Antinomians*, *Muggletonians*, and *Libertines*; most of these deny the Trinity of Persons, and Incarnation of the *Second* of them; the *Eternal* Consubstantial Son of the *Unbegotten* Father; that is, deny at least the very chief *Fundamentals* of the *Christian* Religion, if either the Church of *Rome*, or the Church of *England*, or that of the *Greek* Communion, or all these three put together, teach us right what those *Fundamentals* are. The latter of the now mentioned Sectaries deny (some in one way, and some in another) not only those *Fundamentals*; but too too many also of the most necessary and most essential Superstructures built upon them, besides many other Articles of the *Christian* Religion; nay, some of them deny all *Divine Revelation*,

tion, besides their own *enthusiastic* Dreams; and even declare openly against all Morality in this Life, and the Hopes and Fears of an hereafter (a). Moreover the *Socinians* (b) deny eternal Death, and everlasting Fire, to be no other than a meer Annihilation of the Soul; and yet these Sectaries (c), who admit of no Restraint on their infinite Errors, who neither believe CHRIST, nor Sin, nor the Resurrection, nor the Fundamentals of the Christian Religion, which the most eminent Writers of the very Protestant Church of *England* itself requires as necessary Means of Salvation. And yet, after all this, the modern *Libellers* prefer them to *Roman Catholics*, since they style them the *most flagitious of all Religions*, and *bloody-minded Papists*, the *most detestable of all men*.

To leave off this grating Repetition, and wish rather for a more pleasant Theam; which this grave and serious Subject seems not to admit of. But to proceed: 'Tis to be wondered, that the *Roman Catholics* were not charged with the Assassination intended by *John Ruthen*, Earl of Gowry, in *Scotland*, against King *James* the First; and, had not *Andrew Henderson*, one of the armed Assassins, relented, and opened a Window to cry out for Help, whilst the King was struggling with *Alexander*, the Earl's Brother, he had been dispatched in a Moment. *Alexander* was killed upon the spot by *John Ramsay*, and the Earl himself by Doctor *Herres*, two of those Gentlemen who came up to the King's Rescue. The History of this *Assassination* Plot, and his Majesty's truly-miraculous Deliverance, is recorded by *Cambden* (d), but more at large by *Sanderson* (e). Yet there was not so much as one *Roman Catholic* concerned in this Conspiracy; for the Protestant Historians, just now mentioned, relate, that the *Actors* were *Protestants*. A

(a) *Alexander Ross's View of Religions*, Edit. 4. p. 229, 234, 361, 365, 366.

(b) *Idem*, p. 367.

(c) *Idem* Ross & Spondan. ad Ann. 1525. Num. XXV.

(d) *In the Life of Queen Elizabeth*, p. 596.

(e) pag.

227, 228, 229.

Holiday was kept yearly in Remembrance of it, as long as King *James* remained in *Scotland*; but, after his Accession to the Crown of *England*, it was buried in *Oblivion*.

Although the *Roman Catholics* were not charged with that Assassination; yet the *Irish Rebellion* is left at their Doors, for which an *Anniversary Holy-day* has now been kept above a Hundred Years. Is it out of pure Gratitude to God Almighty for their Deliverance out of it, that the *Nation* is so particularly devout on this Occasion? If so, 'tis highly commendable. For Thanks ought to be rendered by us to our *Great Creator* for all things; and therefore 'tis not to be denied, but that there is all the Reason in the World we should pay him the Sacrifice of our Lips, even our solemn Praise and Thanksgiving. But, with Submission, I think, that that Rebellion ought not to be charged or imputed to the *Roman Catholics* of *Ireland* in general, since it was the Action of some particulars, and not the Work of their *Entire Body* or Religion.

The Insurrection in the Year 1641 seems rather to have been a *national Feud*, than a *religious War*; according to the County of *Down Editors*, who quote *Cnogher Mac Mahon* the *Jesuit* exhorting (in the Book they ascribe to him) his Countrymen the *old Irish*, to extirpate the *English*, although they were *Papists*, and their nearest Relations. From which it appears, that *Religion* was not the Cause; for what Pains were not taken by several *Roman Catholic Bishops* to convene *Synods*, in which they and their Clergy, not only *Secular* but *Regular*, even the *Mendicant Orders* subscribed their Allegiance to the King? And their Example was followed by the *Roman Catholic Nobility* and *Gentry* of *Ireland*. Did not two learned Divines*, of the *Franciscan Order*, write against the said Insurrection

* Peter Walsh wrote the *History of the Irish Remonstrance in Folio*; Anthony Caron, Commissary of the *Franciscan Order* in *Ireland*, published a Latin Folio, entitled, *Remonstrantia Hyternorum, &c.*

several Books? In one of which fully appears, the vast Oppositions made against it by several, both *Clergy* and *Laity*, of the Church of *Rome*; and the Author is called by *William Nicholson*, Bishop of *Derry*, in the *Irish Historical Library*, honest Father *Walsh*, whose Account never was impeached of Partiality towards the old *Irish*. Was Sir *John Temple* as impartial, he would not have incurred the severe Censure he met with from a late Writer; to wit, *Hugh Reilly*, Esq; who, in his Preface p. 8. to the *Case of Ireland briefly stated*, affirms, that the said Knight wrote as many Lies, in a manner, as Lines, in his *Romantic Legend of the Irish Rebellion*, on purpose to blacken the People, and exasperate the Republicans of England against them, and against the King too, upon the account of the Murders he pretends to have been there committed, whereof the hundredth Part was not true. The Lord *Clarendon* exaggerates also in his Account; but the Lord *Castlehaven*, in his printed *Apology*, A. D. 1674, not only affirms, but proves to a Demonstration, that the Number of those who perished in this Insurrection of the *Irish*, could not amount even to the sixth Part of *Clarendon's* Computation. And the Author of the *Dissertation* prefixed to the *Marquis of Clanriccard's Memoirs*, makes this Reflection on *Temple* and *Clarendon's* Accounts: Some, who have expressly written of *Forty-one's Affair*, exceed it in many respects; and even from the Pulpit itself there are hideous Relations; whence 'tis not to be admired, that, with the *Vulgar* at least, it is taken for Fact and Truth.

What, doubtless, engaged the old *Irish Natives* in this Insurrection, was the severe Usage, as Sir *John Temple* himself owns, which they met with, being treated by the *English* little better than *Slaves*; no wonder therefore they took the first Opportunity to throw off the Yoke that galled them, inasmuch as they imagined that time the Crisis, or critical Juncture, in which they might redeem themselves and their Posterity from any farther Bondage. It may be modestly computed, that, at that Time, there were Thirty *Irish Catholics* to One *English Protestant*; which alone shews the Impossibility

possibility of the reputed Number of the *Slain* in the *English* Chronicles; because *Ireland* was never computed to have more than *Two Millions* of Inhabitants; besides, a great Number of the *English* Protestants avoided the Massacre by flying to *Derry*, *Colrain*, *Eniskilling*, and many other Places which were in the Possession of the *English*. Though the *Irish* Catholics had so great an Advantage, by the Superiority of their Numbers over the *English* Protestants, yet the latter had the Power in their Hands, and the Laws on their Side; of which they took the Advantage upon all Occasions, and put them in Execution with the utmost Rigour and Severity. So that the old *Irish* Natives, being moved chiefly, as above, by the Oppressions they lay under, laid hold of the Opportunity of those intestine Broils in *England*, to make a bold Attempt to recover their ancient Liberty. To ascribe therefore this popular Fury of an oppressed People, to no other Cause than a Desire of killing *Hereticks*, is as ridiculous a piece of Nonsense as it would be to maintain, that the *Indian* Slaves, when they rise up against, or murder their *English* Masters, do it purely for the sake of *Religion*, and to kill *Hereticks*.

I shall not dwell upon the Affair of the *Irish* Rebellion, but do refer to *Castlehaven's* Memoirs, and *Reily's* *Case of Ireland briefly stated*; and shall only observe some Testimonies, from such good *Protestant* Writers, as will set the Matter in the clearest Light. For the News of the Insurrection of the Old *Irish* Natives was no sooner brought to the *Parliament*, but (as it is in *Sanderfon's* *King Charles the First*, p. 444, and *Baker*, p. 504.) the *Parliament* voted, *That all the Roman Catholics of Quality in England should be secured*, which the *Catholic* Lords and Gentry of *Ireland* looked upon as a sure *Prognostic* of the severe Treatment they were to expect there also, having a much more plausible Pretence to suspect them than their *Bretbren* the *English*. From whence they concluded, that all the terrifying Reports, which had been industriously spread by particular Persons for their own wicked Ends, would most certainly come to pass. And indeed it happened
just

just as they expected. For (as the said *Baker* writes, p. 540.) the Lords *Dillon* and *Taaf* were seized at *Ware*, being delegated by the Lords of the *Irish Parliament*, with their Advice to his Majesty, concerning the readiest Means to quench the present Flame; as it is more at large in the *History of the Independency*, p. 201.

Nay, as the now mentioned history relates, p. 201. that the Parliament insisted openly to have the Papists in Ireland rooted out, and their Lands sold; and, passing an Act to that purpose, necessitated the Irish Papists to massacre the English Protestants.

But the following Testimony of the King himself is above all Exceptions. His Words are these*: “ Next
 “ to the Sin of those who began the Rebellion, theirs
 “ must be who either hindered the speedy suppressing
 “ of it by domestic Dissentions, or diverted the Aids, or
 “ exasperated the Rebels to the most desperate Resolu-
 “ tions and Actions, by threatening all Extremities, not
 “ only to the known Heads and chief Incendiaries, but
 “ even to the whole Community of that Nation: Re-
 “ solving to destroy, Root and Branch, Men, Women,
 “ and Children, without any regard to the usual Pleas
 “ of Mercy, which Conquerors, not wholly barbarous,
 “ are wont to have from their own Breasts, in behalf of
 “ those, whose oppressive Fears, rather than Malice, en-
 “ gaged.”

Thus spoke King *Charles* the First, who knew all that had passed; and 'tis plain, from his Words, that the ancient *Catholic Colonies* in *Ireland* were driven into these rebellious Measures, partly by the Oppression of the *Protestant Natives*, and partly by the greatest *Pro-vocations* that Flesh and Blood are capable of. Nay, let us even appeal to those, who have the most exalted Notions of Monarchy, and ask them, if their *Passive Obedience*, and *Non-resistance*, be so invincible, that, being threatened with the utter Ruin of themselves, their Wives, and Children, they would not endeavour to prevent it, by the Destruction of their Enemies, if they

* *Iron Basilic. Cap. xii. Par. 8. p. 63.*

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thought they had them in their Power to do it. What hereafter may be done, cannot be unfolded but by those of a *Prophetic Spirit*; but hitherto there are not many Examples of such *heroic Virtue*. However, 'tis true, that some of the *Irish* cannot be justified by any *Provocation* whatsoever; for they ought to have perished, rather than saved themselves by a Breach of GOD's Laws. But to pretend to say, that they did it *unprovoked*, and out of a pure Hatred to *Protestants*, is doing them the greatest Injustice, since, it is manifest, they were hurried into it meerly upon a Motive of *Self-preservation*; and would undoubtedly have done the very same thing, had they been *Roman Catholics* that had vowed their utter *Destruction*.

'Tis heartily to be wished, for the Credit of both Parties, that the many Outrages, and barbarous Murders, committed on both Sides during that unhappy War, could be buried in eternal Oblivion. Neither Party can be excused; but those, to be sure, are most to blame, who began the *Tragedy*. 'Tis certain, each of them has laboured to throw the first Scene upon the other. But, upon the whole, 'tis not yet known how many were thus sacrificed; but too many they were, be they never so few. Sir *John Temple* draws up a *Muste-Roll* of two or three hundred thousands of *English Protestants* massacred in one Province, which is not only incredible, but absolutely impossible. For (to omit that some hundreds said to be there slain, were living for many Years after, and some of them lived to see the *Restoration*) all knowing Men must own there was not half that Number of Protestants in the whole Kingdom in Summer 1641, as the author of the *Catholic Apology* an *English Person* of Honour, who generously took some Pains to examine this Asperision, has proved not only from strong Reasons, but even from Protestant Writers; and concludes upon the whole Matter, that all these *Hundreds of Thousands* said to have been murdered in the North, could not exceed *Three Thousand*: And Sir *William Petty*, an *English Protestant*, who was Clerk of the Council and Surveyor General of the Lands of *Ireland*. An ingenuous inquisitive Person affirms, that upon the exactest Scrutiny there were not above 36,000 on both Sides killed in the Field, or murdered in cold Blood, during the whole War.

Speedily will be publish'd.

The LIFE of St. PATRICK, Apostle of Ireland, collected from the most Authentic Records of Church History either in Print or Manuscript, with a critical Review of his WRITINGS, as a Specimen of the WORKS of Ireland, to be publish'd Weekly by Numbers,



